

THE CRUCIAL HOUR IN LATIN AMERICA

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*F*ATHER, the hour hath come. Glorify Thy son, that he may glorify Thee."

In all the twenty-two thousand miles of travel around Latin America through Porto Rico, Jamaica, Panama, Peru, Chili, Argentina, Uruguay and Brazil, crossing the great ocean to Portugal and England, back to New York and down to Mexico again, as I saw the wonderful material advance and the awful spiritual neglect of these Latin-American lands, the words continued to ring in my ears, "Father, the hour hath come."

The hour hath come for us to recognize the importance of these lands in the future development of the world's life. Too long have we thought of Latin America as only a place of revolution, inhabited by uncivilized Indians, where eighty-five per cent. were illiterate and the other fifteen per cent. of no account in the world's work.

No one can travel through these countries and meet the earnest leaders who are doing serious work in science, literature, government and education; see their wonderful cities, surpassing in many respects any other cities of the world; the great increase in railroads;

the great untouched forests and plains, the mightiest river system in the world—without feeling in complete accord with the judgment of keen observers who are telling us that just as the most remarkable development of the nineteenth century took place in North America, so the greatest awakening of the twentieth century will be in Latin America.

In that great stretch of country beginning at the Rio Grande, running down through Mexico, Central America, across Panama and down through South America to Tierra del Fuego, we find the largest body of undeveloped fertile land in the world. These twenty Latin-American Republics with their seventy millions of population, speak largely the same language. They have the same form of government; they inherit the same traditions; they are practically a homogeneous people. All the peoples of the world could be put in these countries, and then the density of population be only one-third that of some of the small countries of Europe. Brazil alone is larger than the United States. It contains more undiscovered land than does Africa. Argentina is leading in the rejuvenation of the decaying civilizations of Latin Europe, just as our land led in revivifying the arrested development of Anglo-Saxon life of the Old World.

The opening of the Panama Canal changes the map of the world. It inaugurates a world movement toward Latin America. This movement has already begun. In Rio de Ja-

nerio I met a party of fifteen North American University professors visiting the South American Universities to increase their friendly relationships. In Buenos Aires there was a company representing North American Commercial Clubs studying the South American markets. On the boat going down the west coast there were ten mining engineers of the Guggenheim Syndicate going to develop the largest copper mine in the world. Five American automobile men were taking their machines to open a transportation line in the mountains of Bolivia. The magazines and book reviews are full of Latin America, giving eloquent testimony to the universal interest felt in her affairs.

Only the Church of Jesus Christ has so far refused to join in this great world movement. When one visits the Panama Canal, the mighty work which Ambassador Bryce calls the greatest liberty man ever took with nature, and sees the remarkable completeness of that undertaking where our government has spent \$400,000,000 to carry out the dream of the ages and unite the world's two greatest oceans, he comes away a living, breathing Fourth of July. And yet, do you realize that in the whole republic of Panama, in spite of the fact that this little country owes its very existence to Christian United States, there is but one missionary of the Cross speaking the language of the people? The whole northern half of Peru, a stretch of territory as large as the thirteen original colonies, has not one single

voice raised in favor of our Christ. Argentina, pulsating with new commercial life, has only one ordained missionary to every one hundred seventy thousand people.

Here is the opportunity before us to do a great commensurate service for the Kingdom in leading the Christian forces of North America in a mighty move toward these needy lands of the South. As the story of the Men and Millions Movement was told in these countries, the Christian forces took new hope. They felt it meant that the Disciples of Christ were coming to their aid in a commensurate way. We must not disappoint them. "Father, the hour hath come."

The beginning of our interest in these lands must be marked by a sympathetic study of the life of the people. The hazy ideas that most people have concerning Latin America are confined to three things—revolutions, the abuses of the Roman church, and illiteracy. As to revolutions, far from being simply a question of the outs wanting in, they usually involve matters of real principle and mean the advancement of the country. The revolution in Mexico was a most justifiable uprising against the abuses of the land barons and the priests. If Christian America sends immediately a sufficient reinforcement of missionaries, we may expect an era of progress in Mexico that will astound the world. In such countries as Argentina, Brazil, Chile, and Uruguay, revolutions are already a thing of the past, and they

need only the help of Jesus Christ to make their progress sure.

The abuses of the Roman church in these countries have been as strongly denounced by Roman Catholics of North America as Protestants ever dared do. The immorality of the priesthood is unbelievable. Stopping at the best hotel in Pueblo, Mexico, I found that next to my room was a priest with his concubine. They ate in the public dining room together, and on Sunday morning he left her to say mass at the finest cathedral on the American Continent. The last time I visited the church at Las Esperanzas I found that the woman who lived with the parish priest on the pretext of being his aunt had to take refuge with the neighbors because he had beaten her in a drunken brawl. Over the door of the church next to the National University in Cuzco, the ancient capital of the Inca Empire, is written "Come unto the Holy Virgin all ye that labor and are heavy laden, and she will give you rest." Walking through beautiful Santa Lucia Park in Santiago de Chile, one passes the spot formerly used as a dumping ground and burial place for Protestants outlawed from the cemeteries. When the place was cleared for a park, a kind friend placed a marble slab at this point which reads: "To the memory of those who are exiled from heaven and earth." One sees even today in a historic old building at Lima, Peru, the instruments of torture used by the Inquisition which put scores to death as heretics. And yet, let

me say very positively that I do not conceive our work in these lands to be the negative kind of opposing the Catholic church. Her own abuses are reacting upon her and bringing about her defeat.

In twenty-two thousand miles of travel, conversing with men of all classes, from University professors to hotel porters; on boats, on trains, in colleges, clubs, stores and hotels, I did not speak with one single man who defended the Catholic church. In Mexico the whole country is in revolt against that church. The Governor of Nuevo Leon has decreed the abolition of the confession in all churches in his state. General Villa has made the most scathing attack on the priests as oppressors of the people, and sent many hundreds from the territory under his control. In Piedras Negras a mob entered the church, seized the confessional box and took it to the plaza eight blocks away and burned it. In the great procession of welcome in honor of General Carranza, on his entry into Mexico City, banners were carried which read: "The Revolution will not treat with the Church." "The priests must go." In Santiago de Chile is shown the mutilated image of what was formerly one of the most sacred possessions of the Catholic church, standing opposite the House of Congress. A few months ago the students of the university, joined by a large number of prominent young business men, organized a demonstration against the Papal Nuncio. This mutilated image is only one of the results of this in-

furiated mob. The spectacle of the most cultured young men of a great capital marching through the streets, night after night, mocking, deriding, insulting the state church, shows its absolute lack of spiritual influence on the educated men of the nation.

Worse conditions still exist in Buenos Aires, where, out of a population of a million and a half, it is estimated that there is hardly an average of two hundred men in the Roman churches Sunday mornings.

In Uruguay the government is in an open fight with the church, and openly humiliates its representatives on every possible occasion.

This revolt against the old religion brings a mighty challenge to evangelical Christianity. "Father, the hour hath come."

Illiteracy is the third thing most often mentioned in the discussion of Latin America. It is appalling. In such countries as Mexico, Brazil, Ecuador and Peru, where the Indian population is large, more than three-fourths of the people cannot read and write. The government school systems are entirely inadequate for the dissipation of this awful ignorance. I can hear, even tonight, the wail of an old man on whom I had called to sell a Bible. It was in a very fanatical town. In hardly one house in a dozen was anyone found who could read. Two old men in a straw hut begged me to read something to them from this book I claimed to be so wonderful. As I read that marvelous third chapter of John, they listened with bated breath. Every word

seemed to bring new life to their starving souls. With an awful wail one said: "Oh, *Senor, Senor*, you can read; you can understand, but what is to become of us poor people who have no one to tell us what God says to us. Oh, *Senor*, you who are wise, tell us what will become of us? Where will we go?" You and I must answer that question—Where shall these benighted creatures go?

And yet, friends—and now I am going to make a statement that may surprise you—even here I do not find the greatest call, the supreme need of Latin America. These ignorant classes are not the ones that are determining the destinies of these nations. Though so tremendous in number, they are negligible in forming the political, social, educational and international policies. We must wait for a long time, indeed, to influence these policies, if we delay until we have educated and converted these seventy-five to eighty-five per cent. who constitute the lower classes.

If we are to convert Latin America, we must convert her leaders. We can never get away from the appeal of the three-fourths who have nothing but drudgery, ignorance, and superstition in their lives. But what about the one-fifth who can read and write, those who are the lawyers, physicians, the government officials, the merchants, the bankers, the school teachers, those who are shaping the destinies of these growing, plastic nations? Is our religion incapable of convincing and converting those who have swung from religious

fanaticism to French agnosticism? As all the way from the Rio Grande to the equator and down to the Straits of Magellan one meets this class, so brilliant in mental attainments, and yet so full of black pessimism and fatalistic philosophy, his heart goes out to these people for they are as sheep without a shepherd. Theirs is the appeal I bring to you. Think not of weak nations, tossed with revolution. Forget, if you can, the heart-rending wail of ignorance and superstition. But remember the awful abyss of spiritual darkness into which the leaders of these nations are plunging. Let the Disciples of Christ begin a sacred ministry in this great neglected field. This work will take prepared men, good material equipment, and much patience. But winning the educated classes means the winning of the whole nation.

For the present, these men have abandoned all religion. When you talk with those who are leaders in social reform and philanthropy, you naturally expect them to be interested in religion. But they will tell you that it is the one thing in which they have no interest. They say: "Religion has been the thing that has fostered political intrigue and kept our people in ignorance and poverty since the beginning of our history. Many things we may need, but in the name of progress, deliver us from religion." In the capital city of Paraguay, where, by the way, the only representatives of evangelical Christianity are two Salvation Army officers, posters are fixed on the street corners

which read, *Abajo con la religion* (down with religion). While listening to encouraging reports in a great conference of Christian workers in the city of Montevideo, a leading editorial appeared in the government daily headed *Bancarota de la religion* (bankruptcy of religion), showing how science had taken its place.

The well-known author, Dr. Nin Frias, a loyal Christian, told me with trembling emotion that in the diplomatic service he was not allowed to attend either Protestant or Catholic church, and that the Uruguayan Government had even requested him to desist from all writing of a religious character.

In Argentina religion is made light of on every hand. The advertisement of a certain cigarette, that appeared in a daily paper on Good Friday, consisted of a picture of Christ, and in the background two of the apostles smoking. One of these was Judas who was represented as saying, "If we had had this brand in our time, I would not have betrayed Him." An Argentina student who came to the United States to attend one of our universities wrote back home: "It is my firm and deliberate belief that religion is based on ignorance and superstition, and I have taken a solemn vow that I will do what I can in my short life to smash religion."

These are the kind of men who are leading Latin America today, and the kind of men that we must win. We must first learn to sympathize with them by studying the things in

their history that have brought them to this position and then lead them to the saving knowledge of our Christ. No greater challenge has ever been presented to any person. What shall our answer be? Let it not be given hastily or flippantly, but after long facing of the facts and much prayer to Him who must ever be our strength in a task that is too great for human strength.

Some of the strongest appeals come from Young Men's Christian Association leaders who have been working with university students and others till they have them awakened to their spiritual needs. But there is no church to which they can take them where they will get the kind of presentation of our religion that is needed in this crucial stage of their development. It is easily seen that to take them to the average Protestant church in these countries, composed of unlettered people, to listen to sermons prepared for these childish minds, presents grave difficulties. These men of Latin culture value much more than the average Anglo-Saxon, refined manners, artistic taste, philosophic discussion, poetic literature, and richness of rhetorical figure. The need is for specially trained men who will organize churches and give themselves to the ministry of just this class.

Dr. Sautter, Secretary of the World's Alliance, says that South America's greatest need is the creation in the people of a desire for God. This can be done, he insists, not so much by an appeal to the Bible, for it has little

authority with them, but by living with them, knowing their attitude, and appealing to them from their own point of view. Where there is such a large per cent. of uneducated, the upper class has much greater power than in countries where nearly every one thinks for himself. This is seen in the government of these countries, which is so absolute because most of the people are incapable of forming opinions. The winning of the educated classes, then, is of primary importance. "To do this," continues Dr. Sautter, "the very best men are needed." Mr. Mott told me that he thought we ought to send higher-trained men to South America than even to China. The man who has just ordinary success at home should not be sent to Latin America.

A member of the Christian church, in his thirteen years' work as Young Men's Christian Association Secretary at Pernambuco, has studied longer this particular problem than has any other man in South America. Here are some of his burning words: "Time fails me to tell of the heart-breaking need of this student class. Certainly no one could exaggerate its importance. As we think of its tremendous influence, so insignificant in numbers, but so tremendously powerful in governmental, social, literary, and professional life, one wonders if it would not be better for the church to direct its whole attention to these men, knowing that in the end it will be they who will control and give character to these plastic republics. I pray that you may be able to put

it on the hearts of your great people to set apart some of their choicest pastors as apostles to the South American *literati*."

In the few exceptional places where this field has been entered the results have been surprising. The *Instituto Ingles* of Santiago is filled with the sons of the most prominent families of Chile. They go out—if not always members of the Protestant church—acquainted with the Bible, friends of the Gospel, and imbued with the moral principles of Christ. They are picked out in public places as being different from other young men. McKenzie College in Brazil is recognized by the Government as being superior to other schools in the formation of character. It has every consideration possible. Started as a mission school, it is now self-supporting, paying from its income on the field the salaries of more than sixty instructors. When the late president, Dr. Lane, died, he had the largest funeral ever held in the city of San Paulo. The state senate and house adjourned, after passing suitable resolutions. More than a thousand floral tributes were laid on his grave. When Secretary Ewald, of the University Young Men's Christian Association in Buenos Aires, announced his leaving for another work, the University authorities offered to create a new position on the faculty for him, as moral adviser to the students, with perfect liberty to teach what he thought best for the young men. The most influential citizen in Brazil today has just accepted a place on the Board of Directors

of the South American Alliance of the Young Men's Christian Association. The President of Granburry College, a Methodist institution, with sixty of his students, traveled in special cars last summer at the expense of the Brazilian Government, to visit state educational institutions in Rio de Janeiro and San Paulo. Dr. Browning, director of the *Instituto Ingles*, was offered recently, by the President of Bolivia, the superintendency of all the government schools in that republic.

Something of an experiment has been carried out in the People's Institute of Piedras Negras, Mexico. We are just now beginning to realize the wide influence the Institute has had in the remarkable struggle for Democracy in Mexico. The work was organized for the purpose of seeking a point of contact with the higher classes, whom we could never get to our religious meetings. The methods used were those which would interpret Christ's message as a force to uplift the community and national life, rather than direct pressure on individuals to join the church. The Institute soon became the center of the social and educational life of the city. The members of the debating club became leaders in the new political life of the district, and the pupils of our night classes won continued promotion in the commercial world. The Government was attracted to this work and, without solicitation, gave a subsidy of \$100 a month. Today we find a large number of the Government officials of the new regime are men who have in

different ways been connected with the Institute, and best of all, have thus become acquainted with the Gospel and favorable to its propagation. Don Venustiano Carranza made his first speech as Governor of the State of Coahuila, in the People's Institute. Sitting in the private apartments of the Director, he said that twenty-five such institutions scattered over the country would soon banish all revolution from Mexico. Many men prominent in the affairs of Mexico have seen the work of the Institute and have declared their willingness to do all in their power to help spread the work. There are probably one hundred pupils of our night classes and members of our debating club who have enlisted in the Constitutional Army. Many of our boys have been promoted for their bravery, becoming lieutenants, captains and majors. Thank God some of them gave their lives to Christ before going to the front. Thus, everywhere in Mexico today we find friends who are anxious to help us in the propagation of the Gospel.

There is great need in the city of Buenos Aires for institutional work of the kind we have tried out in Mexico. You have heard of the wonders of Buenos Aires, but the half has not been told. In its municipal improvements, its artistic emphasis, its fine streets, its beautiful parks, its display of fashion, it is not excelled by any city on the globe. What Paris is to Europe, and New York is to North America, Buenos Aires is to South America. And yet no capital in the whole world, includ-

ing those of India, China and Japan, is so neglected religiously as is Buenos Aires. Altogether, in this city of a million and a half population, there are less than one hundred churches, Protestant, Catholic, Jewish and Mohammedan. There are only fourteen evangelical churches, one to every one hundred twenty thousand people, none of which touch vitally the pulsating life of that great city. A month's careful investigation and consultation with Christian forces indicated clearly that the need could best be met by the establishment of a great social and educational center, where the religiously indifferent people could be brought to Christ by first meeting them on the basis of their own recognized needs.

This is peculiarly an American task. When the long-standing boundary question between Argentina and Chile was finally settled by arbitration instead of war, it was decided to erect the now famous monument, "The Christ of the Andes," on the border line of the two countries as a testimony of the triumph of peace. The question arose as to which way it should face. Neither nation would agree to have its back turned toward them. Neither would it do to let it face the cold bleak regions of the Antarctic. So they turned its face North. And there it stands in its silent solitude, on the roof of the continent, the hand of the Christ outstretched toward our own country, as though appealing to us to come and help

the Prince of Peace establish his reign in these benighted lands.

The erection of an Institution in Buenos Aires is the one big thing we must do to announce our entrance into this great world movement toward Latin America, and our permanent interest in her salvation. The man who is big enough to lead this work, and another or others, who are able to finance it must be found. *"Father, the hour hath come. Thou hast glorified thy son. Thy son will glorify Thee."*

Report of Conference of Missionaries and Missionary Boards Working in Mexico

Held in Cincinnati, Ohio
June 30—July 1, 1914

Copies may be obtained at three dollars per hundred or at five cents each, postage paid, from any Mission Board or from the Committee on Mission Work in Latin America, Room 808, 156 Fifth Avenue, New York City.

Conference of Missionaries and Missionary Boards Working in Mexico

JUNE 30-JULY 1, 1914

In view of the fact that almost all the missionaries at work in Mexico were present in the United States and that they and the Boards which they represented felt the urgent need of common counsel that the work might be reorganized in the best possible way after the disturbances of the last two years, a Conference on Missions in Mexico was called by a Committee representing the standing committee of the Missionary Boards at work in Latin America. The Conference convened in the rooms of the Methodist Book Concern, Cincinnati, on June 30th, 1914, at 10 A. M.

The following delegates were present:

BAPTIST NORTH:

Rev. Geo. H. Brewer, Dr. L. C. Barnes.
Woman's Board: Mrs. Frank J. Miller.

BIBLE SOCIETY:

Mrs. F. S. Hamilton.

CONGREGATIONAL:

Dr John Howland, Rev. Louis B. Fritts,
Rev. E. F. Bell; Woman's Board: Miss
Kate G. Lamson, Miss M. D. Wingate,
Miss Mary F. Long.

DISCIPLES:

Christian Woman's Board: Dr. A. McLean,
Pres. C. T. Paul, Miss Elma Irelan, Dr.
Ida W. Harrison, Mrs. Effie L. Cunning-

ham, Mrs. Ellie K. Payne, Prof. John G. McGavran, Dr. H. C. Hurd, Dr. F. M. Rains, Sec. S. J. Corey.

FRIENDS:

E. Gurney Hill, R. Solomon Tice, Mrs. E. P. Trueblood, Miss Nancy Lee, Miss Edith Tebbetts.

EPISCOPAL:

Mr. John W. Wood.

METHODIST EPISCOPAL:

Bishop F. J. McConnell, Dr. John W. Butler, Rev. J. P. Houser, Rev. F. F. Wolfe, Dr. W. F. Oldham, Rev. R. A. Carhart, J. N. Gambel.

Woman's Board: Miss C. J. Carnahan, Miss C. Butler, Miss H. L. Ayers, Mrs. R. L. Thomas, Miss Helen Hewett, Mrs. J. P. Houser, Miss Grace Hollister, Miss Julia A. Knox.

METHODIST EPISCOPAL (South):

Bishop W. R. Lambuth, Dr. Edward F. Cook, Miss Belle H. Bennett, Miss Mabel Head, Miss Esther Case, Miss L. Roberts, Miss H. L. Gibson, Dr. G. B. Winton, Miss N. E. Holding, Rev. N. E. Joyner, Rev. F. S. Onderdonk, Dr. J. M. Moore.

PRESBYTERIAN (North):

Dr. Wm. Wallace, Rev. W. E. Vanderbilt, Rev. Chas. Petran, Mr. R. E. Speer, Dr. A. W. Halsey, Prof. R. A. Brown; Woman's Boards: Mrs. W. E. Waters, Miss Jennie Wheeler.

PRESBYTERIAN (South):

Dr. E. W. Smith, Rev. W. A. Ross.

Y. M. C. A.:

Mr. A. E. Turner.

Bishop W. R. Lambuth, of the Southern Methodist Church, was chosen Chairman of the Conference and the Rev. E. F. Bell and the Rev. G. H. Brewer, Secretaries.

The conference lasted for two days and in the spirit of prayer, in the spirit of unity, and in the spirit of hope and courage which prevailed, it was felt by all those present to have been one of the most notable gatherings they had ever attended, and as they have looked back over it since, it seems to them that it marked the beginning of a new era of true missionary co-operation and efficiency of administration.

Maps and tabular statements had been prepared furnishing each delegate with information regarding all the work which the Missions were doing in Mexico. After a full preliminary discussion, the five following Committees were constituted, each made up of representatives of all the missionary agencies composing the conference, and every member of the conference being assigned to work on one or more of these committees:

- (1) Press and Publications — Chairman, Rev. G. B. Winton, D.D.
- (2) Theological, Educational and Training Schools — Chairman, Rev. William Wallace, D.D.
- (3) General Committee on Education— Chairman, Rev. John Howland, D.D.
- (4) Territorial Occupation — Chairman, Rev. John W. Butler, D.D.

- (5) General Committee on Mexico to consider all questions not included in the above four—Chairman, Bishop W. F. Oldham, D.D.

These Committees, meeting separately, studied thoroughly the subjects assigned to them; then the whole conference re-convened and the various reports were taken up one by one, fully discussed and amended, and then adopted as follows:

I.—COMMITTEE ON PRESS AND PUBLICATIONS

Present conditions in Mexico make opportune a readjustment of the work producing an evangelical literature in the Spanish language. Every indication points to a greatly increased demand for such literature in the immediate future. The newly and deeply aroused minds of the people of that country will insist upon something to feed on. The pabulum which is supplied them, the reading matter which is disseminated through the country, will have much to do with the future welfare of that Republic. Here is a wide open door for the Gospel.

In the past our activities in producing Christian literature, conducted as they have been largely along independent lines, have been attended by much duplication of effort and consequent waste of resources. This is not necessary. In perhaps no other department of our work is co-operation so easy as in this.

The production of literature involves two branches of labor, the editorial and the manufacturing. The literature itself also nat-

urally falls into two classes, books and periodicals, the permanent and the temporary—including tracts and leaflets with the periodicals. In no department of this work is co-operation impossible. In some, as for example in manufacturing, it may perhaps be accounted difficult. Yet we believe that the difficulties involved even in the community ownership and direction of publishing plants are by no means insurmountable. Certainly there should be no serious obstacle in the department of editing. Our denominational beliefs are sufficiently near to identity with each other and the taste of Mexican readers so indifferent to the distinctions which may still persist among us, that authorship and supervision by those of one Church for readers of another offer no obstacles that need give us pause.

In view of these considerations your Committee on Literature and the Press offer for your approval the following recommendations:

1. That a Joint Depository and Selling Agency be established at Mexico City.
2. That all the present Church papers be united into one.
3. That an illustrated young people's paper be established.
4. That a joint publishing plant be established in Mexico City on the basis of a proportionate sharing of expenses by the denominations. This enterprise we should expect to be under the direction and control of a joint board, the members to be named by the co-operating churches.

II.—COMMITTEE ON GENERAL EDUCATION.

This Committee recommends:

1. That Domestic and Manual Arts be taught in all schools, as far as practicable.
2. That an Elementary School be carried on, as far as possible, wherever there is an organized congregation, and in the larger places that there be added the fifth and sixth grades, so that pupils may be prepared for admission into the higher institutions.
3. That there be High Schools established, at least one for boys and one for girls, within each Mission territory. The course of study in these schools should include vocational training.
4. That the various Missions working in Mexico appoint a Committee on Education, the committee to be composed of one person representing each Mission, to be appointed as the Mission shall determine. It shall be the duty of this Committee to study the question of education and make suggestions for the curriculum, conduct and correlation of our schools.
5. The consolidation of the higher grades of the primary schools in such places as are occupied by two or more denominations.
6. That a Union College for men and women be established at some central place, and that in connection with

this college there be established Normal, Industrial and Kindergarten Training Schools.

7. The Committee also recommends the consolidation of Normal Schools where two or more exist in one center, and that where only one Normal School exists, the question of its continuance or discontinuance be left to the discretion of the denomination concerned.
8. The Committee recommends the appointment of a Committee on Ways and Means for the founding of the College and affiliated schools, this committee to be composed of two members representing each denomination, to be appointed as each board or denomination may determine.
9. The Committee recommends the appointment, either by the Committee on Ways and Means or by the Boards, of a financial agent for the Union College and affiliated schools.

III.—COMMITTEE ON THEOLOGICAL EDUCATION.

Your Committee found that the way had been prepared for a unanimous report in favor of the establishment of a Union Theological School and of its feasibility in the immediate future; not only has it been recommended by the Committee on Cooperation representing the principal Boards working in Mexico, but it represents a widespread and growing sentiment among missionaries and native workers in that land.

The practicability of such an institution has been amply demonstrated in other mission fields. In view of the difficulty involved in properly financing and staffing a second Theological School with any available resources, the Committee suggests that the consideration of this project be deferred to a later period.

The Committee is therefore glad to report that the following recommendations have been drawn up with absolute unanimity and represent the desires of missionaries working in connection with the following churches: Methodist Episcopal, Methodist Episcopal (South), Northern Baptist Convention, Presbyterian North, Presbyterian South, Associated Reformed Presbyterian, Congregationalists, Disciples and Friends. We recommend:

1. The establishment of a Bible Institute and Theological Seminary to be known as The Bible Institute and Theological Seminary of the Evangelical Church in Mexico (Instituto Biblico y Seminario Teologico de la Iglesia Evangelica en Mexico).
2. This school shall be under the control of the Board of Directors, elected by Missions or Churches that co-operate in its support.
3. The Board of Directors shall have control of the property and funds contributed to the support of the school, shall elect the members of the faculty with the approval of the various missions or churches, and shall discharge the

various duties that ordinarily correspond to the Directorship of such institutions.

4. The School is expected to furnish:
 - (a) A complete course of Theological Instruction for candidates preparing for the ministry.
 - (b) Courses in Bible, music, methods of church work, for those who wish to serve as Evangelists, Y. M. C. A. and Y. W. C. A. secretaries, deaconesses,—in general, for lay workers of both sexes.
5. Opportunities shall be provided for instruction in the distinctive principles of the co-operating organizations.
6. We recommend that the School be located in Coyoacan, D. F., and that arrangements be made for the purchase of the property now used by the Presbyterian Mission for its College and Seminary.
7. We recommend the appointment of a Continuation Committee which shall have the matter under its immediate responsibility and correspond with the Boards and Missions.

IV.—COMMITTEE ON TERRITORIAL OCCUPATION.

The Committee on Territorial Occupation brought in a revised plan for the division of the country, including the following resolutions regarding missions at work in the two states of Nuevo Leon and Tamaulipas:

It is recommended that the State of Nuevo Leon be granted to the Northern Baptists, with the exception of the present holdings of the Disciples in the City of Monterey and the holdings of the Southern Presbyterians in this State, and the future conduct of these missions to be subject to future adjustment by the Boards concerned.

It is further recommended that in view of special conditions in the State of Tamaulipas the following plan be approved covering the work already established in that State:

In municipalities of 10,000 people or less where more than one Board is at work, all are to withdraw with the exception of one Board, priority of occupation to be given first consideration.

In municipalities of 20,000 people, when occupied by more than two Boards, all are to withdraw with the exception of two, priority of occupation to be given first consideration.

In all new territory assigned to a single Board, all other Boards are to refrain from entering.

On the understanding that these resolutions met with the approval of the Conference, the following report of the Committee as a whole was accepted and adopted:

1. The Committee is deeply impressed with the inadequacy of the missionary force available for the evangelistic, educational and other forms of missionary effort through which we are seeking to help Mexico. There is an average of

one foreign missionary, including wives, to 70,000 of the population. Fourteen of the States of Mexico, with a population of over 5,000,000, or one-third of the entire population, have no resident foreign missionaries.

2. The Committee believes that there should be a great increase of the missionary staff to co-operate with the loyal and capable ministers of the Mexican churches and that as soon as possible the force of missionaries should be increased at least fifty per cent.
3. The Committee believes also that there might be a more effective distribution of the present missionary forces than that which has come about in the natural development of the work hitherto. In some states there is one missionary to each 12,000 people and in others there is not one to more than 1,000,000. There are 39 mission high schools in 15 states while the other 15 states, with a population of 6,000,000, have no such institutions at work for their people. We would accordingly urge upon each agency at work in Mexico the earnest consideration of the location and distribution of its forces, so as to avoid duplication and overlapping and to secure the occupation and evangelization of the entire field.
4. It is not within the province or power of the Committee to indicate any withdrawals or transfers which might be

made by particular agencies and we recognize that there are denominations which do not feel free to share in any plan of territorial assignment of responsibility; but we recommend that in the development of the work in Mexico and in the effort to provide for the occupation of the whole country the following denominations be regarded by this Conference as primarily responsible for the occupation and missionary cultivation of the states indicated:

CONGREGATIONALISTS:

Chihuahua, Sinaloa, as far South as Sinaloa River, Sonora and Lower California.

BAPTISTS:

Coahuila, Nueva Leon, Zacatecas, Durango, Mexico, Federal District and Aguas Calientes.

DISCIPLES:

Coahuila (from Piedras Negras south along the line of International R. R. to Monterey and to Torreon whence north to Jimenez including Sierra Mojada), Nueva Leon.

FRIENDS AND SOUTHERN PRESBYTERIANS:

San Luis Potosi, Tamaulipas, Nueva Leon.

METHODISTS:

San Luis Potosi, Guanajuato, Jalisco, Colima, Mexico, Federal District, Hidalgo, Puebla, Queretaro, Tlaxcala, Michoacan, Tepic and Sinaloa as far north as Sinaloa River.

*ASSOCIATED REFORMED PRESBY-
TERIANS:*

Tamaulipas, Vera Cruz and Eastern San Luis Potosi.

PRESBYTERIANS (North):

Mexico, Federal District, Morelos, Vera Cruz, Campeche, Guerrero, Oaxaca, Chiapas, Tabasco and Yucatan.

5. The Committee believes that the earnest effort of the denominations named to care for the territory designated will make possible a more efficient development of the work in each part of the country as well as the occupation of the entire field. Special responsibility for contiguous territory will enable the missions to arrange for regular and frequent conferences and institutes of workers, both preachers and teachers, and will prepare the way for such an intensive development of their work and such harmony of relationships as will best advance the cause which we all seek to serve of the evangelization of the whole land and the moral and spiritual progress of its people.

V.—GENERAL COMMITTEE.

1. We recommend that the Committee calling this conference be requested to appoint a committee of five, of whom four shall be missionaries at work in Mexico, to whom shall be assigned the task of preparing a paper to be entitled "A Message to the Mexican People." We suggest that

there be added, as Chairman of this Committee, Mr. Robert E. Speer, the Chairman of the present Committee of Arrangements of this Conference. This Message to the Mexican people should set forth in brief but comprehensive language the fundamentals of the Christian faith and life as held throughout the centuries, laying special emphasis on general principles of Christian living growing out of a living union between the individual and Jesus Christ as Divine Lord and Master. We would call especial attention to the admirable paper on this general theme issued by the Christian Literature Society of Japan and signed by 700 Japanese missionaries and circulated broadcast over the land. While the message to the Mexican people must of necessity be adapted to the present needs and conditions of the Mexicans, we believe that the message to the Japanese people contains the substance of what should be inserted in the message to the Mexican people, with possibly particular emphasis being placed on the relation of the individual to society and the state. While this message should be simple, yet it should be made very clear that it is our profound conviction that only through personal discipleship to Jesus Christ are the moral and spiritual problems of Mexico both individual and national to be solved and the expectations of every heart satisfied. We would further recommend that great care be taken in the translation into the Spanish language of this message and that the best native help available be secured. The Committee is of the opinion

that the money to defray the expense of issuing and distributing this message can be raised by private subscription.

2.—THE MEXICAN CHURCH—ITS LIFE AND GROWTH.

a. Name

The various Evangelical bodies of Christians at work in Mexico, while retaining each its own denominational heritage, yet agree in the great doctrines of their holy faith; and, to set forth this basal unity, they desire that henceforth they may all be known by the Common Appellation of "The Evangelical Church of Mexico" with the special name of the denomination following this common designation in a bracket, when necessary, *e. g.*, "The Evangelical Church of Mexico" (Presbyterian). When statistics are used, it is advised that whenever possible and convenient the whole body of the Evangelical Church be counted with the number of the special denomination following in a bracket, *e. g.*, Sunday School Scholars "Evangelical Church of Mexico" 10,000 (Methodist Episcopal 4,000).

b. Interchange of Membership.

In view of the proposed distribution of territory the probable transfer of membership from one communion to another and the constant moving of the people of Mexico from one province to another, your committee recommends the following form of letter to be used between the churches making the transfer:

This certifies that.....is a member in good and regular standing of the Evangelical Church (.....) in..... and we earnestly commend.....to the fellowship and Christian watchful care ofChurch.

..... Pastor
..... Church

c. Self-Support.

Realizing that the permanence of a congregation and its thorough establishment in the Christian faith is most surely indicated by its becoming entirely self-supporting and realizing that the future life and growth of the Evangelical Church in Mexico wait upon the time when the native members shall be able to stand by themselves, we recommend that the strongest possible emphasis be placed upon the matter of self-support, that all existing congregations be brought to that standard as soon as possible and that all new congregations be started only upon the basis of a diminishing scale of subsidies.

d. A Month of Evangelism.

We recommend to the missionaries and native Christian leaders of Mexico the appointment as soon as practicable of one month each year to be observed as a simultaneous and nation-wide season of special prayer and evangelistic effort.

e. Promotion of Education.

We recommend to Evangelical Christians in Mexico the observance of a period each

year when work shall be done throughout the country for the promotion of Christian education and for the presentation of the need of community betterment and the practicable ways by which it may be attained.

3.—MEDICAL MISSIONS.

Believing that the long period of strife and Civil War in Mexico will leave behind it a country in great need of medical advice and help and that Christian service is never more spiritually serviceable than when conveyed by the kindly ministrations of medical missionaries, your Committee urges that special emphasis be placed on increasing the number of medical missionaries and the establishing of well equipped hospitals at strategic points, not only for the relief of the suffering, but for the training of native physicians and nurses who will thus be enabled to make their contribution to the health and social uplift of their countrymen.

4.—MISSIONARIES AND THEIR PREPARATIONS.

The large areas in Mexico yet unoccupied and the striking conditions under which we shall re-enter our work in that troubled land, call for special consideration of the qualifications and training needed by all new missionaries. Mexico calls for the best we have, for men and women of the finest preparation and of the best native quality, of tact, insight, sympathy and a ready perception of the possibilities that lie concealed in peoples of other training and surround-

ings. They will be called upon to deal with difficult and delicate questions and to exhibit large constructive ability in situations of which their home experience gives them no knowledge. Above all else should they be men of abiding faith in God and filled with the love which constrains a man to lay down his life for his friends.

Language Study.

It is recommended that no missionary be permitted to reach his station, to engage in actual work, without such previous preparation in the Spanish language as will enable him to use it with a fair degree of proficiency. At least six months of distinctive language study, either in this country or in Mexico should be required of each missionary before beginning work.

5.—HOME PUBLICITY.

That the representatives of the denominations attending this Conference publish in the various church papers and in the secular press information concerning the proposed program of Missions in Mexico, based on the official Minutes of this Conference, setting forth especially the reasonableness of a union or correlation of the work of the various churches in that country. These published articles should emphasize the enlargement of work made possible by this method, the spirit of the Master shown in adopting it and the power that will come to the churches by thus answering His prayer that we may all be one.

6.—PERMANENT FIELD COMMITTEE

It is the judgment of this General Committee that there shall be constituted a permanent committee of Reference and Counsel on the field. This committee to be composed of missionaries representing the several denominations affiliating in the proposed co-operative movement in Mexico.

We recommend that each Board entering into the plan be requested to appoint one representative and one alternate.

We recommend that the duties of this committee shall be:

- (a) To carry into effect as far as possible the plans of co-operation and unity, to consider all proposed interdenominational policies and to make recommendations to the Boards concerned.
- (b) To consider all further questions of co-operation and unity and to make recommendations to the Boards concerned.
- (c) To arbitrate differences which may arise between church bodies in putting into effect policies of co-operation and unity when requested.
- (d) To consider all matters of common interest which may be referred to it for counsel or direction.
- (e) To promote and oversee the creation of a Christian literature suitable to the needs of the people and to secure its distribution.
- (f) That the securing of adequate titles to all Mission properties be made the special care of this Committee.

Mr. John W. Wood gave the following statement with reference to the reason why the Episcopal Church could not officially co-operate, though deeply concerned in the vital work of the missions in Mexico:

"It has been a satisfaction to be here and to note the spirit of cordial co-operation expressed in the conference. On several of the most important questions I have refrained from speaking or acting because they dealt with subjects upon which the Board of Missions of the Episcopal Church is not prepared to act. For instance, in the matter of territorial occupation, I have explained to the committee, through one of its members, that our Board has nothing to do with territorial jurisdiction. Jurisdiction is determined by our General Convention and is committed to the bishop elected for the field. The General Convention is, therefore, the only body in our Church which could deal with this subject. Moreover one of the most important features of the work of the Episcopal Church is ministration to the English-speaking residents in Mexico. Prior to its revolutionary troubles this work was carried on in widely scattered parts of the country from the Isthmus of Tehuantepec to the extreme north. With the coming of peace and the return of foreigners, this work, it is expected, will be re-established. For similar reasons our Board does not find it practicable to agree to Union Educational Institutions or to advise our mission to discontinue the publication of the papers issued for many years by the Mexican Church. So far as the name by which the non-Roman

Christian organizations in Mexico shall be known, I would point out that our Mexican congregations several years ago, by their own action, selected the name 'Iglesia Catolica Mexicana.' That name has been recognized by our General Convention and our Board would not feel free to recommend that the Mexican Church should adopt any other name. In spite of these very large reservations, I hope the members of the Conference will believe that the Episcopal Church is deeply concerned about the vital subject of Christian reunion and desires to share in co-operative efforts whenever practicable."

It was VOTED that in transmitting to the Board of Missions of the Episcopal Church the recommendations of this Conference there should be added a request that the matters contained in the recommendations, over which the Board of Missions has no control, be laid by it before the General Convention of 1916.

It was recognized by all that it was indispensable that the plans should have the approval and support of the leaders, both men and women, in the Mexican churches, and the representatives of each Board were requested not only to lay the report of the conference before their own Boards and their own home churches, but also to take up the various questions involved with the Mexican churches.

It is desired that all who read this report should join by prayer and active effort in the work of carrying out the plans to which the delegates of this conference were led.

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

156 FIFTH AVENUE
NEW YORK

RECEIVED

DEC 21 1928

Mr. Speer

November 27, 1928.

To the Mexico Mission,

Dear Friends:

Mr. Wheeler and Miss Sheppard have asked me to supplement this letter with such a statement as I may be able to supply with regard to the understandings at the time of the establishment of the Presbyterian Church in Mexico as an independent established body and with regard also to the ways in which the problem of happy and helpful relations of Church and Mission has been worked out in other countries where the Church is wholly independent and autonomous. It is a pleasure to try to do this for many reasons - not least because I was for so many years in correspondence with the Mexico Mission. It was the first mission field which I ever visited. The late Dr. Richards and I spent some wonderful weeks in Mexico in 1894 before any of the present members of the mission, save Dr. Wallace, had come to the country, and some of the best friends I remember in the past were Dr. Morales, Sn Arrellano, Sn. Trevino and many others. It is a great inheritance which these men have bequeathed to the Mexican Church.

The actions of the Board and of the General Assembly of the Presbyterian Church in the U.S.A. in providing in 1901 for the organization of the independent Synod of Mexico were as follows:

"Page 167 from Minutes of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. - February 18, 1901."

The plans for the establishment of the Synod of the Presbyterian Church of Mexico, were communicated to the Board, and it was voted to express to the Mission the Board's cordial approval of this movement, and the Secretaries were instructed, as requested by the Mission, to communicate with other Presbyterian Boards at work in Mexico which have not yet cooperated in the movement, with a view to their participation. It was voted also, to request the proper Committee of the General Assembly to consider the desirability of sending as delegates from the General Assembly, to be present at the inauguration of the new Synod, those who are already in close touch with the Mission work in Mexico and through whom the acquaintance and experience gained in connection with this service, would be secured to the future counsels of the Board."

"Page 118 - From Minutes of the General Assembly - May 27, 1901

..... Overtures Nos. 56, 57 and 223, from the Presbyteries of Zacatecas, Gulf of Mexico and City of Mexico, located in the Republic of Mexico, and at present in connection with the Synod of Pennsylvania, asking that these three Presbyteries be allowed to unite with the Presbytery of Mexico, at present in correspondence with the Presbyterian Church of the United States (known as the Southern Presbyterian Church), and together constitute themselves into an independent Synod of Mexico; it being understood that this proposition is unanimously favored by the Board of Foreign Missions, and that it is in entire harmony with the settled policy of the Foreign Board concerning missions in foreign lands, which policy has been already approved by the General Assembly.

It is also to be understood that the Board of Foreign Missions will still continue its supervision over the missions in Mexico. It is further understood that corresponding relations will be continued between the General Assembly of the Presbyterian Church in the United States of America and the proposed Synod of Mexico. The petition also gives assurance that the Standards of the Presbyterian Church in the United States of America shall be adopted as the Standards of the Synod of Mexico, and that the Form of Government of the Presbyterian Church in the United States of America shall be the Form of Government of the Synod of Mexico.

Your Committee therefore recommends that the petition of the Presbyteries of Zacatecas, City of Mexico and Gulf of Mexico be granted. We also recommend that the Moderator of this General Assembly appoint a Commission of not less than five, who shall represent the General Assembly of the Presbyterian Church in the United States of America at the organization of the Synod of Mexico, at such time and place as may suit the convenience of all concerned. This Commission shall provide for its own expenses. "

The Committee appointed by the General Assembly to carry out this action was: Ministers - Henry C. Milton, D.D., Charles A. Dickey, D.D., Samuel J. Niccolls, D.D., A.W. Halsey, William H. Roberts, D.D.; Ruling Elders -- John H. Converse, LL.D., W. E. Stiger, Louis H. Severance.

Of this Committee only Dr. A.W. Halsey was able to go to Mexico. He reported to the General Assembly of 1902 as follows:

"Page 188 - from The Minutes of the General Assembly - May, 1902 -
Vol. 2

REPORT OF THE DELEGATE* TO THE SYNOD OF THE PRESBYTERIAN
CHURCH IN MEXICO (*The early date of the meeting of
the Synod made it impossible for
the other delegates appointed to
be present.- W.H.R.)

To the General Assembly of the Presbyterian Church in the U.S.A.:

FATHERS AND BRETHREN:- In accordance with the instructions of the Assembly, it was my privilege to visit Mexico and to take part in the organization of the new Synod of Mexico. An informal preliminary meeting was held on Saturday evening, July 6, in the Church of Divino Salvador. An address of welcome was given by the Rev. Arcadio Morales, and a few words of reply by the Rev. J. H. McNeilly, representing the Presbyterian Church of the United States. On Sunday afternoon a formal meeting was held, at which the Rev. T. F. Wallace, D.D., the oldest missionary of the Board, presided and made the opening address. On the part of the Southern Church, Dr. McNeilly delivered an eloquent and instructive address on 'The Things which Presbyterianism has Stood for during the Century.' It was my privilege to speak on the 'Presbyterian Church in its Relation to Comity.' The regular sessions of the Synod began on Monday morning, July 8, the Rev. Leandro Garza Mora, of the Presbytery of Tamaulipas, being elected temporary Moderator, and the Rev. W. Wallace of the Presbytery of the City of Mexico, temporary Clerk. After prayer, the roll of the Synod was duly completed, each of the four Presbyteries being represented by delegates. The number of missionaries in attendance at the Synod was thirty-seven. The order of business followed the order as suggested by the Stated Clerk of the Presbyterian Church in the United States of America, the Rev. William H. Roberts, D.D., namely:

1. The reading of the petition of the Presbytery of Zacatecas to the General Assembly of the Presbyterian Church in the United States of America, and the plan of union accompanying said petition.

2. Reading of the action of the General Assembly of the Presbyterian Church in the United States of America, authorizing the establishment of the Synod of Mexico and the Presbyterian Church of which it will be the supreme judicatory.

3. Reading of the letter from the Commission appointed by the General Assembly of the Presbyterian Church of the United States of America to be present at the establishment of the new Synod.

4. Adoption of the following resolutions:

WHEREAS, The work of Christ in the Republic of Mexico, as carried on by the Presbyteries of the City of Mexico, Gulf of Mexico, Tamaulipas and Zacatecas, under the blessing of God has been prospered to that degree that the churches therein represented are ready for organization as an independent branch of the

Church of our Lord and Saviour Jesus Christ; and,

WHEREAS, It seems proper to the ministers and elders representing said Presbyteries duly assembled together, that the new Church should be established and organized as a Presbyterian Church; and,

WHEREAS, The General Assemblies of the Presbyterian Church in the United States of America and of the Presbyterian Church in the United States, with which the above named Presbyteries have been connected, have assented to and authorized the establishment of the new Church by the said Presbyteries, and have signified said assent and authorization in due and regular form; therefore, be it

RESOLVED, 1, That we ministers and elders representing the Presbyteries known as City of Mexico, Gulf of Mexico, Tamaulipas and Zacatecas, do hereby constitute ourselves with the churches of said Presbyteries into the Presbyterian Church in Mexico.

RESOLVED, 2, That the Constitution of the Presbyterian Church in the United States of America be and is hereby adopted as the Constitution of the said Presbyterian Church in Mexico.

RESOLVED, 3, That until the organization of the General Assembly, the supreme authority in matters of doctrine, government and discipline with all the powers granted by the Constitution of the Church to the General Assembly, shall be vested in and exercised by a judicatory to be known as the General Synod of the Presbyterian Church in Mexico.

RESOLVED, 4, That the General Synod of the Presbyterian Church in Mexico shall have its first meeting in the City of Mexico on July 8, 1901.

RESOLVED, 5, That the individual relations between the missionaries and the General Synod, and between the latter and the missionaries who shall cooperate with said Synod, shall be and are as follows:

1. That the missionaries shall be considered members of the Synod with the same rights and obligations as the Mexican Presbyteries.

2. That the Synod of the Presbyterian Church in Mexico expects that the Foreign Mission Boards of the Presbyterian Church in the United States of America and that of the United States, will continue to give the pecuniary aid which their Christian love may prompt them to concede for the sustentation of the work which the Synod has to carry forward.

The action of the General Assembly of the Southern Church was also read and all the documents were placed on file, and the Synod adjourned with prayer.

On Tuesday, July 9, after the opening prayer and reading of the Minutes, the Synod discussed at some length the question of the name of the Synod, whether it should be called "The Synod in Mexico" or "The Synod of Mexico". All matters now being satisfactorily arranged, the Synod proceeded to elect a Moderator, and the Rev. Arcadio Morales was unanimously chosen as Moderator, and the Rev. Hubert W. Brown, missionary of our Board, Vice-Moderator. The Rev. Leandro Garza Mora was chosen Stated Clerk. The Synod was then constituted with prayer. This service was of

peculiar interest. The Moderator first called on Dr. Wallace, the senior missionary, to offer prayer; then on the Rev. Alego Espenosa, the oldest native preacher. After this, the Rev. J. H. McNeilly, of the Southern Church; the Rev. A. T. Graybill, of the Southern Church; the Rev. Mr. Martinez, one of the oldest members of the Synod, the Rev. A. W. Halsey and the Rev. Alfonso Herrero led in prayer. The Moderator in this service called upon the representatives of all the Presbyteries constituting the Synod, as well as the representatives of the two Assemblies representing the Presbyterian Churches in the United States. He then constituted the Synod with prayer.

The business of the Synod was continued through the next day. Among the items of interest, it was voted that they request the General Presbyterian Alliance to permit them to be enrolled as a member of that body. The greetings of the new Synod were sent to President Diaz, the President of the Mexican Republic. The utmost unanimity and harmony prevailed during the entire meeting of the Synod. Nothing illustrates the spirit of the new Synod better than the election of officers. Mr. Morales had been the prime mover in bringing to pass this happy issue, and it was fitting that he should be chosen Moderator. Rev. Leando (?) G. Mora is the most representative man of the Southern Church in Mexico, and it was very seemly to elect him Stated Clerk. The native brethren wished the Rev. Hubert W. Brown to accept the office of Moderator, but he promptly declined. The devotional exercises connected with the meetings of Synod were not only well attended but were very helpful, and the public meetings of the evenings brought out large numbers and evoked much interest. The Mexican HERALDO, the English daily newspaper, gave large space to its proceedings, publishing in full Dr. McNeilly's address. Nothing occurred to mar the harmony of the proceedings from the beginning to the end.

The members of the new Synod of Mexico, through the Moderator, requested me to convey to the General Assembly of the Presbyterian Church in the United States of America fraternal greetings, and to assure them that it was their purpose and desire to maintain the honor of God's Word, to proclaim the truth as it is in Jesus, and to remain steadfast to Presbyterian faith and doctrine in the carrying forward of the great work of the evangelization of Mexico. They also requested an interest in our prayers, owing to the arduous task which God has set to their hands.

Permit me to express to the General Assembly my high appreciation of the privilege of attending this first meeting of the Synod of Mexico. I believe that the hand of God is in this movement, and that it will result in more aggressive work for Christ in our sister Republic.

For the delegation,

sincerely yours,

A. W. HALSEY "

The letter from the Mexican Church to the General Assembly was as follows:

"Page 190 - from Minutes of the General Assembly - May, 1902

Letter from the General Synod of the
Presbyterian Church in Mexico

City of Mexico,
July 9, 1901.

To the Venerable General Assembly of the Presbyterian Church
in the U.S.A.

Venerable Fathers and Brethren:

With our hearts filled with gratitude for the valued aid which you have extended to us during the delicate period of our spiritual childhood, and on the solemn occasion in which, thanks to your Christian kindness, we have formed ourselves into an ecclesiastical body independent of our mother Church, we send you these poor but expressive lines.

As we break the sweet bonds which have bound us together for so many years, we experience an indescribable feeling of homesickness, produced not only by our separation from the mother Church, but by the weighty duties which our new condition imposes upon us. Nevertheless, confident that Divine guidance will be ours, and full of enthusiasm, we begin our work, believing also that our independence will prove no obstacle in the way of your still helping us with your wise counsels, as well as with your generous and liberal pecuniary cooperation in order to carry forward the vast work which with such happy success you have begun amongst us.

If, as we hope, we come to achieve in the future some striking triumph in the battle of Protestantism in Mexico, the glory will be yours, inasmuch as the good deeds of men have their origin in the education and in the wise advice which their mothers give them, and in the character which she impresses on them.

Receive then, venerable fathers and brethren, our most affectionate and respectful greeting, and be assured of our deep-felt and lasting gratitude for the kindly care which you have had for us.

Arcadio Morales, Moderator:

L. Gorza Mora, Stated Clerk. "

Thereupon the following action was taken by the General Assembly of the Presbyterian Church in the U.S.A. in 1902:

"The Commission appointed by the Assembly of 1901 to represent the General Assembly at the organization of the Synod of Mexico, through the Rev. William H. Roberts, D.D.,

presented its Report, which was accepted and ordered to be printed in the Appendix to the Minutes. The fraternal salutations of the Assembly were directed to be sent to the new Synod, and the Assembly was led in prayer in its behalf by the Moderator."

In accordance with this action the following letter was addressed to the new Synod of Mexico.

"Page 191 from - Minutes of the General Assembly - May, 1902

Answer to the Letter of the General Synod of the
Presbyterian Church in Mexico

Philadelphia, Pa., June 10, 1902

To the General Synod of the
Presbyterian Church in Mexico:

Beloved Brethren:-

Your letter announcing the formal organization of the Presbyterian Church in Mexico, and also the report of the representative of this General Assembly, the Rev. A. Woodruff Halsey, D.D., were both received by this General Assembly, and read in open session in the Fifth Avenue Presbyterian Church, New York City, N. Y., May 26, 1902. The communications were heartily welcomed by the Assembly, and the general feeling was one of deep satisfaction over the success of your organization, and of sincere gratification at the filial spirit manifested by you. The Presbyterian Church in the U. S. A. felicitates herself upon the vigorous life and encouraging prospect of so promising a daughter. The mother assuredly will continue to extend not only sympathy, but such aid as may be required by circumstances to her devoted child. We note with especial pleasure the adoption of the Constitution of this Church as the Constitution of your Church, and your appropriate recognition of the missionaries of this church as members of your Synod with the same rights and obligations as the Mexican ministers. We believe as fully as you do that God will achieve through you "in the future some striking triumph of Protestantism in Mexico," and we are certain that the Divine blessing will attend your labors in the present yet more abundantly than in the past. Your position as a church is a notable and inspiring one. The great Reformation of the sixteenth century, which wrought in Europe such remarkable results, and which more than any other cause gave origin to the United States of America, is yet a most potent force, and has today a world-wide sphere of operation. Of this movement full of hope for mankind you are a part. We hope that ere long the influences which have secured the full enfranchisement of the souls of men in our country will make themselves yet more

strikingly manifest within your Republic, and produce results as widespread and beneficent as in other lands. We invoke upon you the blessing of the Triune God, that you may be enabled ever to shine as lights in the world, holding forth the word of life, that we may rejoice in the day of Christ that we have not run in vain, neither labored in vain. We commend you to the God of all grace, who is able to do for you exceeding abundantly above all that we can ask or think. We are co-laborers with Him. 'Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receives the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh.'

For the General Assembly of the Presbyterian Church in the U. S. A.

Henry Van Dyke, Moderator;

Wm. Henry Roberts, Stated Clerk "

From these actions you will see that the Church was established as absolutely autonomous ecclesiastically as a Presbyterian Church. The Church in the United States of America, its Board of Foreign Missions and the Board's Mission in Mexico have always recognized this ecclesiastical autonomy of the Church. There has never been and could not be today, quite irrespective of the provisions of the new law of Mexico, any question on this point. Our Mission could not have any ecclesiastical functions whatever. Some have thought that the representatives of our Mission and Board at the Cincinnati Conference exercised such functions but this is incorrect. They acted there definitely only with regard to administrative missionary matters. All ecclesiastical questions, such as any union of churches, were under the full and final jurisdiction of the Mexican Presbyteries and Synod to determine as they deemed best.

The two questions which appear to be calling for some answer in Mexico now are (1) What assurance did the Mexican Church give of welcome to the continued service of the Mission and (2) what assurance did the General Assembly and the Board give of continued financial assistance to the Church?

1. Regarding the first the statements of the official documents are:

"It is also to be understood that the Board of Foreign Missions will still continue its supervision over the Missions in Mexico."

"That the individual relations between the missionaries and the General Synod, and between the latter and the

missionaries who shall cooperate with said Synod, shall be and are as follows:

"That the missionaries shall be considered members of the Synod with the same rights and obligations as the Mexican Presbyteries."

"Confident that Divine guidance will be ours, and full of enthusiasm, we begin our work, believing also that our independence will prove no obstacle in the way of your still helping us with your wise counsels, as well as with your generous and liberal pecuniary cooperation in order to carry forward the vast work which with such happy success you have begun amongst us."

For all these subsequent years the Mexican Church has acted in the spirit of these assurances.

2. Regarding the second question the statements of the official documents are:

"That the Synod of the Presbyterian Church in Mexico expects that the Foreign Mission Boards of the Presbyterian Church in the United States of America and that of the United States, will continue to give the pecuniary aid which their Christian love may prompt them to concede for the sustentation of the work which the Synod has to carry forward."

"The mother assuredly will continue to extend not only sympathy, but such aid as may be required by circumstances to her devoted child. We note with especial pleasure the adoption of the Constitution of this Church as the Constitution of your Church, and your appropriate recognition of the missionaries of this Church as members of your Synod with the same rights and obligations as the Mexican ministers."

In all these subsequent years the Board has fulfilled these assurances. It has made more generous provision for the assistance of the Church in Mexico than it has made in any other mission throughout the world.

It may be of interest to recall the history of the establishment of the independent Synod of Brazil in 1888 which has now become the General Assembly of the Presbyterian Church in Brazil. The action of the General Assembly of the Presbyterian Church in the U.S.A. in constituting this independent Church in Brazil was as follows:

"That we recognize the advantage of cooperation and union already secured on foreign fields, and approve of the continuance of the same, according to the action of the preceding Assemblies."

"RESOLVED, That a Committee of seven, four ministers and three elders, be appointed to attend the annual sessions of the Presbytery of Rio de Janeiro, to be convened in the city of Rio de Janeiro, on the last Thursday of August of this year, to serve as the Advisory Counsel to our brethren at the organization of the Synod of Brazil - the future General Assembly of that great empire; all without expense to the General Assembly."

A Commission consisting of Dr. J. Aspinwall Hodge and Dr. Charles E. Knox visited Brazil to share in the inauguration of the new Synod and made a full report to the General Assembly of the Presbyterian Church in the U.S.A. in 1889. One section of this report was as follows:

" II. OF THE RELATIONS BETWEEN THE PRESBYTERIAN CHURCH IN BRAZIL, AND THE CHURCHES IN OTHER COUNTRIES, WHICH MAY NOW OR HEREAFTER SUSTAIN MISSIONS IN BRAZIL, OR AID IN ITS EVANGELISTIC WORK.

1. The said foreign churches shall determine the work and evangelistic operations, which they may desire to maintain or assist in this country, provided nothing shall be done contrary to the expressed wish of the highest judicatory of this Church of Brazil.

2. They shall also nominate their agents (or local commissions) for administration concerning the labors to be performed and the use of the pecuniary aid which they may furnish.

3. These said agents, whether ministers or communicants, shall belong respectively to the Presbyteries or churches within whose bounds they reside or labor, according to the provisions of Section 2, of Chapter XV, of the Book of Order. And the foreign churches shall have no ecclesiastical jurisdiction over the churches of Brazil. The Presbyteries shall, however, respect as far as may be compatible with their ecclesiastical prerogatives, the disposition which the said foreign churches, or their local commissions, wish to be made of the missionaries or other evangelical laborers, whom they maintain in Brazil.

(N.B.--As the proceedings of the Church of Brazil will of course be determined by the Book of Order, it is not necessary here to state anything further.) "

The General Assembly adopted the report of the Commission, including the following resolutions:

" - The importance of increased educational institutions was considered, especially the establishment of a college for the training of young men for professional life.

In closing, your Committee would recommend:

1. That this General Assembly expresses its satisfaction with the union happily consummated between the missions in

Brazil belonging to the Northern and Southern branches of the Presbyterian Church in the United States, and the organization of these missions as the Presbyterian Church of Brazil.

2. That correspondence be maintained with this Church by the interchange of delegates every third year.

3. That the General Assembly recognizes the great importance of the work providentially set before this new Church, in the peculiar condition of the great Empire of Brazil, the wonderful openings in all the provinces for the preaching of the Gospel, the removal of long-standing obstacles, the marked manifestations of the presence of the Holy Ghost wherever our missionaries have penetrated, the constantly increasing desire of the Brazilians to have their children taught in our schools, and the manifest necessity of the immediate establishment of a college and a theological seminary.

4. That the General Assembly, sympathizing with the Church in Brazil in this great work, hereby instructs its Board of Foreign Missions, so far as it may be possible, to increase the number of missionaries and teachers in that empire, and that recruits be forwarded as soon as possible to the relief of our over-burdened laborers in that field.

5. And the General Assembly recommend to the liberal members of our churches, the immediate endowment of a truly Christian college at Sao Paulo, in Brazil, similar to Robert College at Constantinople, and the Syrian Protestant College at Beirut, as a necessary measure for the advancement of our missions in that empire. "

The Synod of Brazil has been a self supporting body from the beginning. It has maintained even its own theological seminary with only the contribution of one foreign missionary by each of the two Presbyterian Churches in the United States (the Presbyterian Church in the U.S.A. and the Presbyterian Church in the U.S.) for many years. And it would receive no subsidy from the Church in the U.S.A. The plan of cooperation which it has followed in its relation to our missions is set forth in Vol. II. of the Montevideo Conference Reports as follows:

"THE BRAZIL PLAN:- As stated above, when the Presbyterian work was begun there, presbyteries were organized that formed integral parts of the Presbyterian Churches in North America. In these organizations missionaries and nationals sat as members on an equal footing. In 1888, an independent national Presbyterian Church was organized with the full consent and approval of the mother Churches. Missionaries and nationals continued to work side by side as equals in the presbyteries and synod and afterward in the General Assembly. Relations continued on this footing until 1916, when the General Assembly, feeling that a change was desirable, appointed a committee composed of nationals to meet with the representatives appointed by the Churches of the United States, forming together a Joint Commission to prepare a new plan of cooperation. Some months

later, this commission met and adopted unanimously a plan of cooperation, which was submitted to the Assembly in 1917, and was, with one or two slight modifications, unanimously adopted. Subsequently, this plan of cooperation was approved by the cooperating Boards. Notwithstanding the fact that it has never been put fully into operation, it has worked smoothly and has given excellent results. Its main points are as follows:

The preamble recognizes that there exists in Brazil an autonomous National Presbyterian Church; that there still remain vast unevangelized regions of country in which the aid and cooperation of the Missions are needed; and that a new plan of cooperation is desirable - one that will define the relations and harmonize the interests of the Missions and the Church and that will determine the boundaries of their respective fields of operation.

The plan stipulates: (1) That missionaries shall not be members of the Presbyterian except under special and determined circumstances, and that nationals shall not be members of the Missions. (2) That missionaries shall not become pastors of churches under presbyterial jurisdiction, nor shall Missions employ in their evangelistic work ministers under the jurisdiction of the National Church. But there may be mutual interchange of workers for determined periods of time and for specified work; and exchanges of ministerial service within the bounds of fraternal courtesy are approved. (3). That missionaries ceded to the National Church for specific forms of service shall hold their membership in presbyteries of the Church at home, reporting their work fully to the competent authorities. For the cost of such work the National Church shall be responsible. (4) That missionaries in developing the work in their own fields shall exercise freely all normal ecclesiastical functions, such as receiving and disciplining members, organizing congregations and churches and giving and receiving contributions to all the causes of the National Church. They are expected to cultivate among the churches and congregations a spirit of solidarity with the National Church. (5) That the care of candidates for the ministry and licentiates shall be entirely entrusted to the presbyteries. (6) That letters of dismissal shall be freely interchanged between Missions and presbyteries and the acts of discipline shall be mutually respected. (7) That when congregations and churches reach the point where there is promise of self-support, or when for other reasons such transfer becomes desirable, they may, on the initiative of the Mission or of the local church organization, be transferred to the jurisdiction of the presbytery. (8) That when a church or congregation is thus passed over to presbyterial jurisdiction, before it is capable of self-support, the Mission may grant an annual subsidy in its aid. But such grant shall be made for one year only, and, if

continued, shall be diminished annually in a ratio of eight per cent., at least, of the amount at first granted. (9) That by agreement between a Mission and the National Church, evangelistic territory for which one is held responsible may be turned over to the other; while, in case of territory turned over by a Mission to the Church, some subsidy, if necessary, may be granted to aid in the evangelization thereof. (10) That all funds contributed by Missions for the work of nationals who are under the direction of the National Church shall be paid by Mission treasurers to presbyterial treasurers, or to the proper officials of the Church. (11) That there shall be a permanent executive committee composed of six nationals and three representatives of each of the Boards, which committee shall meet annually. Its duties shall be: (a) To secure the faithful execution of the plan of cooperation; (b) to remove all difficulties that may arise in its execution; (c) to serve as an intermediary between the Missions and the National Church; (d) to study the general conditions of the whole country and recommend to Missions and Church such measures as may contribute to the more rapid evangelization of the whole field.

This plan has worked well in Brazil, where the question of improved methods of cooperation between the Missions and the National Church first arise. It would probably prove helpful or entirely satisfactory, wherever the indigenous Church has its independent autonomous life. It is simple and easy of application. It delimits clearly the field of the two bodies, but recognizes the need for the Missions and the value of their work. It makes possible the giving of help by the Missions to the Church and avoids many occasions of misunderstanding."

The provisions of Mexican law would make such a plan of cooperation in Mexico impossible. But plans have been worked out in Japan and China and Korea and India which might be of service to you and to the Synod of Mexico as you seek now to formulate a plan which will (1) continue to recognize the full Ecclesiastical autonomy of the Mexican Church, (2) foster its true nationalism, (3) assist it to achieve complete financial self support and (4) make it possible for the Missions and the missionaries to aid as long as they may be needed in the evangelization of the millions of unreached people and in such institutions as may be of service to the Church and to the land and to the whole Christian cause in Mexico.

I am sending you herewith additional copies of the Reports of Board Deputations to India and Persia in 1921-22 and to Japan and China in 1926. In the former you will find on pages 650-679 a full account of the discussions in cooperation in Japan and on pages 171-263 a full report on the discussions in India, and on pages 680-686 the plans adopted in India are printed. There have been some changes in these plans both in Japan and in India, but they

have not affected the plans as yet except in details. In the Report on Japan and China you will find a full general discussion of the issues on pages 280-323 and an account of the plans adopted on pages 214-224. In the appendix are numerous local plans which are superseded for our missions in their relation to the Church by the plan on pages 214-224.

I am afraid you may not have patience or time to read all this material but I believe that it would be a great help to you and to the Mexican brethren if you and such of them as can read English readily would go carefully over all this material. If this is expecting too much can you not at least study carefully and translate into Spanish for the help of the members of the Synod the Findings of the Post War Conference in Princeton in 1920 as approved by the Board, on the subject of the relations of Church and Mission. Perhaps it would be well to quote here the significant sections:

"Mission Policy in relation to the Church on the Mission Field should be decided by the Mission and the Board, but the counsel and advice of national Christians should be considered, due weight being given to the same in formulating these policies.

"The right to the control and administration of Mission funds inheres in the Mission, but a Mission may, at its discretion, and with the approval of the Board, make such grants to the Church on the Field for general or specific purposes as it deems advisable, the Church on the Field then having the power of control over and administration of such funds.

"If deemed advisable, a Mission may with the consent of the Board transfer funds or institutions or other work to the Church on the Field or to a Cooperating Committee of the Mission and the Church on the Field which may administer the same.

"Such joint or cooperating committee should be composed of certain members selected by the duly constituted Mission authorities and certain members selected by the duly constituted Church authorities.

"Such a plan should be put in operation primarily in those fields where there is either a strong desire or capacity for self-government which has outgrown the financial ability of the Church, but that it be not adopted with the idea of permanency, but as a temporary expedient looking forward to and looking up to self-support and final complete control by the Church on the Field.

"National consciousness should be welcomed and recognized by provision for the absolute independence of the Church on the Field, with complete ecclesiastical authority, and responsibility for the administration of its own affairs.

"This, however, need not prevent connection of the missionary with the church courts, nor connection in an advisory capacity, nor the power to serve on committees or to serve the Church on

the Field in any capacity, provided the desire of the Church for such relationship or service is expressed by the Church itself through its own ecclesiastical authorities, but all such relationship should be looked upon as temporary and as falling short of the final objective, which is an indigenous Church on a native basis in which the foreign missionary becomes no longer a necessity.

"Where the Church on the Mission Field desires it and the Mission approves, the ordained members of the Mission may connect themselves with the courts of the Church on the field.

"This matter is left to the Missions.

"The Church on the Mission Field should aim to become self-propagating, self-supporting and self-governing, and should be diligent in applying the principles of the Gospel of Christ to the social and moral problems of community and nation; the Mission, with wise counsel and cordial assistance, should encourage and foster the Church in the carrying out of this purpose.

"The opening of the Mission to membership of national Christians would not be conducive to the establishment of an autonomous church, while it would create not a few needless problems.

"As for methods in realizing the foregoing ideals, the Missions would do well to lead the way, not only by precept and practice, but by welcoming and trying out suggestions from the national Christians.

"Group organizations will prepare the way for the organized Church, and the organized conference for the Presbytery, and evangelistic responsibility, even when accompanied by some measure of authority and financial assistance granted by the Mission, may pave the way for greater zeal and efficiency, as well as give opportunity for further instruction and further advance in autonomy.

"Systematic giving of time and money should be, from the beginning, inculcated in believers, and any financial or other aid given by the Mission should be carefully set forth as provisional and should be rendered unnecessary by the ever-increasing contributions of the Church."

In addition to this can you not study carefully also and translate into Spanish for the members of the Synod the Findings of the Jerusalem Council Meeting on this subject? I am sending herewith five copies of "The World Mission of Christianity" in which you will find the resolutions on the subject of relations of Church and Mission on pages 32-39. Sn. Marroquin was of course present at Jerusalem and he can interpret these resolutions and can report that they were accepted without dissent by the delegates from all the Churches and nations of Europe, Asia, Africa and North and South America.

It is clearly recognized that any plan of cooperation in Mexico must be one which is fully in accord with the law of the land. But that ought to be entirely practicable. If foreign missions can be lawfully in Mexico under civil law, it ought not to be difficult to provide for their continued work in happy relationship to the Synod. Some of the questions which, I judge, will need careful consideration are-

1. Should missionaries be members of the Synod or not? This question is answered differently by the Churches and Missions in different countries. The following action of the Board pretty well covers the matter.

" Presbyterial relationship of Ordained Missionaries.

Fresh inquiries having come to the Board through the Stated Clerk of the General Assembly with regard to the question of the Presbyterial relationship of ordained missionaries, it was voted to reply subject to the approval of the Committee on Polity of the next General Assembly -

1.- That the General Assembly of 1925 had clearly declared that a minister could not be a member of two presbyteries in the Presbyterian Church of the U.S.A. Wherever accordingly the presbytery on the field is a presbytery of the Presbyterian Church in the U.S.A., as in Chile, Siam, East Persia and Africa, an ordained missionary may be a member of that presbytery or of his home presbytery in the U.S.A. but he may not be a member of both.

2 - In the case of presbyteries belonging not to the Presbyterian Church, U.S.A., but to union churches of the Presbyterian and Reformed order on the Foreign field, as now in Japan, Korea, China, India, Mexico and Brazil, or to churches of this order which have grown out of the work of our own missions alone into independent churches and have been so recognized by our General Assembly, as in the Philippine Islands, the only explicit judgment of the General Assembly is the action of the Assembly of 1887, advising ordained missionaries to ask dismissal from their presbyteries in the U. S. A. and become full members of these presbyteries on the foreign field.

3 - Later experience having indicated that such transfer was not always wise and was not desired by some of the churches, as in Brazil and Japan, and that there was danger that in some cases, at least, it might delay the attainment of real autonomy and self-administration on the part of the native church, the Board recommended with the sanction of the General Assembly that it be not taken for granted that missionaries should transfer their membership and that such transfer should not generally be deemed advisable but that the matter should be decided in each field, in accordance with the judgment of the church and the mission and with regard to the best interests of the church, such course

being followed as seemed most likely to secure the real and speedy and complete independence of the church.

4 - In many fields, such as Brazil, Japan and Syria, it has seemed that the best interests of the church were served by missionaries retaining their presbyterial membership in the U.S., while working with and serving in every way the independent church on the field. In other countries, however, like Korea, China and India the churches have desired that the missionaries should join the presbyteries on the field, and the missions have deemed that this was the wise course and the Board and General Assembly have assented to this.

5 - It is in the case of such fields, however, where the native church is independent, that the question has arisen as to whether missionaries may remain full members of their Presbyteries in the U. S. A. and, at the same time, be members of the native presbyteries. In Korea, any difficulty would appear to be met by the provisions of the form of government of the Presbyterian Church in Korea, Article 4, Section 3-"D. Ordained foreign missionaries working in connection with the Presbyterian Church of Korea shall be members of Presbytery and of General Assembly, but in respect to discipline and appointment by the parent churches and their Missions shall remain under the parent churches by whom they were commissioned. Their connection as full members shall cease when by a two-thirds vote of their number they think it wise to withdraw, at which time the supreme court shall determine their relation to it as may seem best." In China, the situation has been met either by the full transfer of ordained missionaries to the Chinese presbyteries, or by their retention of their full connection with the presbyteries in the U.S.A. and their admission as corresponding members in China. In India, most of the ordained missionaries have transferred their membership to the India presbyteries, but a number of the missionaries in the Western India Mission appear to be full members both in India and in the U. S. A. It has seemed to the Board that under the actions of the General Assembly of 1887 and 1925, and in the light of the constitution of the Korean Church, such full dual ecclesiastical responsibility is irregular. If, however, the church in the mission field, with full recognition that the missionary remains under the complete ecclesiastical jurisdiction of his presbytery at home in the U.S. desires some such field relationship as that in Korea, the Board sees no adequate reason for disapproving. So long as this recognition is clear, there would seem to be no objection to missionaries sitting as assessors or sharing in the work of the field presbyteries to any extent that these may desire, provided that such relationship is found to be really productive of more rapid and complete autonomy and self-responsibility on the part of the church. Where this is not the case, the field presbyteries should be encouraged to do their work in full independence and the missionaries to occupy the status of corresponding members only.

6 - In the case of ordained missionaries who transfer their full membership to the field or who become related to the field presbyteries, in any partial degree, it is understood, of course, that they remain wholly under the jurisdiction and control of the General Assembly of the Presbyterian Church, U.S.A. whose missionaries they are, under the care of the Assembly's Board of Foreign Missions. "

2. The tentative plan of cooperation of which you have sent a copy says "each member of the Synod must be an ordained minister and a member of a Presbytery." Does this mean that there would be no elders in Synod? If so, is the Church still Presbyterian?

3. If foreign missionaries are not allowed under the civil law to discharge the function of ordained clergymen could they legally become members of such established bodies as Synod and Presbytery?

4. If foreign missionaries do not become full members of Presbytery and Synod could they not be corresponding members and thus carry on their work as they assuredly would do, for the extension and upbuilding of the Church?

5. So long as foreign missionaries are able to be of service in Mexico will they not be able to help best especially in maintaining the understanding and sympathy and help of the Church in the United States if they are welcomed by the Church to continue their service in accordance with the statements already quoted in the documents relating to the founding of the Church?

6. The purpose of tithe giving and self-support contemplated in the plan is admirable but the Constitution of the Presbyterian Church in the U.S.A. would make impossible the requirement that the ministers of that Church should pay a fixed part of their salary into the treasury of the Church.

7. If deemed best by the Synod the Board will be glad to discontinue any further subsidy to the Church or to workers in Mexico and transfer the amount thus saved to other needy fields. Or if deemed best the Board will continue its financial help in a decreasing scale and with such conditions as to the use of the money and accounting therefor as may be agreed upon and as may be required by the terms of the Board's responsibility as trustee of the Presbyterian Church in the U. S. A.

8. The Board is committed by its own convictions and policy and by the action of the General Assembly to hearty participation in union and cooperative work with other evangelical churches and would desire to continue in such enterprises in Mexico as long as it can be of any service to the Synod and to the Cause of Christ in Mexico.

9. The principle of nationalism is a true and worthy principle. We rejoice in it ourselves in our country and are rejoiced in it in Mexico and Japan and Brazil and China and everywhere. But it is not the highest or the deepest principle. Righteousness and love and unity are all greater principles than nationalism. In China there has been danger that this truth would be lost sight of and as a result the new nationalism there has threatened to abridge and even to destroy the religious liberty not of foreign missions only but of the Chinese people themselves. In Brazil and Japan there has been full and equal recognition of religious freedom for all, both citizen and foreigner. The Church in each of these two lands has sought complete self government and self support and the missions have rejoiced in this development and cooperated in it, and the Church and missions have agreed upon harmonious and helpful plans of continued association in service, as the documents already referred to indicate. Surely a problem which has been solved so happily in Japan and Brazil can be solved also in Mexico and a happy and helpful arrangement agreed upon which will recognize fully the primacy and responsibility of the Church on the one hand, and on the other the opportunity and freedom (under the law) of the foreign missionaries to render all the service of which they may be capable. The Board will rejoice when the day comes that it can be discharged from all further responsibility for directly sharing in the great task of the evangelization of Mexico through the ability and readiness of the Mexico Church to bear the whole of the great undertaking. It is happy in the thought of the prospect of full self support in the work of the Presbyteries. At the same time it rejoices in the privilege of sharing with the Mexican Church in the glorious work which seems to be coming in the years ahead and earnestly prays that such wise plans of true Christian cooperation may be devised as will preserve and enlarge the true national autonomy of the Church and at the same time enlist and encourage the most helpful assistance of the Mission and the Board.

Robert E. Jones

Discussion Outlines on International Questions

RECEIVED



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SERIES III, 1926

NO. 1

THE RELIGIOUS QUESTION IN MEXICO

SECTION A - GENERAL STATEMENT

At the present time, as all readers of newspapers are aware, there is in Mexico an acute conflict between Church and State, precipitated by the resolute law-enforcing policies and activities of President Calles and resisted uncompromisingly by the Church, with all the influence of this vast ecclesiastical organization, under the personal leadership of Archbishop Mora y del Rio. The present laws regarding the position of the Catholic Church in Mexico are founded upon the Constitution of 1917, but drastic enforcement of the provisions of the Constitution and laws had been postponed, and did not begin until the first of August, 1926. - American Review of Reviews, Sept. 1926, "The Progress of the World".

What the 1917 Constitution States

Art. 3. "Instruction is free; but that imparted in the official schools, as also the primary, intermediate and higher instruction imparted in private establishments, must be laical ... No religious body nor minister of any religious sect will be allowed to establish or direct primary schools ... Private primary schools may only be established under official supervision."

Art. 27 II. "Religious societies, known as churches, of any belief whatsoever, may under no circumstances acquire, possess or administrate real estate or properties, nor mortgages on same; those which they now have, either in their own names or in that of a third person, will pass to the dominion of the Nation ... The temples destined for public worship are the property of the Nation... The bishoprics, curacies, seminaries, asylums or schools kept up by religious societies, convents or any other building which may have been constructed or intended for the administration, propagation or teaching of any religion, will immediately pass, by inherent right, to the dominion of the Nation."

Art. 130. "Only the State Legislatures may determine the maximum number of ministers of religious creeds, according to the needs of each locality. It is necessary to be a Mexican by birth in order to be a minister of any religious creed in Mexico." ...

SECTION B - SUGGESTIONS ON PROCEDURE

This topic is one upon which the group may lack information. For this reason particular attention is called to the suggestions in Section C for bringing information to the group.

It is important to make occasional summaries during the discussion. The one at the close should in no case be neglected.

It will greatly help the discussion if the leader could arrange to have in the group at least one fairminded Catholic representative and at least one Mexican.

SECTION C - SUGGESTED DISCUSSION OUTLINE

- I. TO GET STARTED - (12 - 15 minutes). The leader would do well to read to the group the statement contained in Section A in order to get the question in outline before them.

Since the question is one on which the average young man is not likely to have much information, it is suggested that the leader arrange before hand to have two members prepare themselves to give in brief summary of not more than three minutes each the information found in Section D upon the following points:

- a - Some incidents in the difficulty, Section D-II.
- b - How the present crisis arose, Section D-I.

At this time the leader may bring before the class on a board or large piece of paper the four points of controversy, mentioned in the first paragraph of Section D-I. He may then find the following questions helpful to start the discussion. He should, however, first read aloud the four points.

- 1 - How would you feel about the situation if you were an ardent Catholic layman? If a priest?
- 2 - What difference would it make in your attitude were you a Protestant missionary from the United States?

- II. TO GET MORE DEEPLY INTO THE PROBLEM - (20 - 25 minutes)

- 3 - What seem to be the grounds for the attitude of the Mexican Government Officials? If you were a State officer how would you defend your action?
- 4 - How would you state the position of the Catholic Church in Mexico? On what grounds could you defend the church in acquiring property for other than strictly religious purposes?

NOTE - After these questions have been used and the discussion has gone some length (say 10-12 minutes) the leader will help the discussion by himself giving or having some one else give a brief summary (5-8 minutes) of the material in Section D-III, IV, V, VI. The group should then be able

to consider the following questions:

- 5 - What appears to be the real point at issue in the controversy?
- 6 - How would you compare the relations of church and State in Mexico with those in England, France and the United States?

III. QUESTIONS TO HELP FIND A WAY OUT - (15 - 20 minutes)

- 7 - What should be done about a law which is clearly opposed by at least a considerable minority?
- 8 - What can be said for or against allowing a considerable period of time for the bringing about of a great social change and for regulating legislation accordingly?
- 9 - When a citizen's loyalty to his state and his loyalty to his church conflict, what should he do?
- 10 - What do you consider to be the advantages and disadvantages to Mexico of complete separation of Church and State?
- 11 - SUMMARY QUESTION - In the light of our discussion what do you think should be the attitude and procedure of -
 - a - The Mexican Government?
 - b - The Catholic Church in Mexico?
 - c - The Protestant Churches in Mexico?

IV. FINAL SUMMARY - (3 - 5 minutes). The leader should take time to give in closing a brief summary of the whole discussion.

SECTION D - REFERENCE MATERIAL

I. HOW THE PRESENT CRISIS AROSE

Along with the other provisions of the 1917 Constitution which aimed at control of foreign influences in Mexico, were those which aimed to put religious matters under direction of Mexicans and to limit the power of the church in political questions. Unlike some of the other provisions which were new, these articles mainly followed those of the Constitution of 1857. The principal points of the recent controversy have been those regarding the provision that foreigners are not permitted to "exercise the ministry": that religion must not be taught in primary schools, that all church property is considered as belonging to the nation, and that all places used for religious meetings must be registered as such before the government.

"When the Calles Government began to show disposition to enforce these Constitutional provisions, the archbishop of Mexico stated that the Mexican church would not obey these laws and a little later, April 19, 1926, he made public a pastoral

letter from the Pope, which declared:

'It is scarcely necessary for us to tell you how wicked are the regulations and laws invoked against the Catholic citizens of Mexico which have been sanctioned by officials hostile to the Church, and which by their enforcement long have oppressed you. You are fully aware that these laws are far from being reasonable laws, nor are they useful and necessary for the common good as assuredly all laws should be. On the contrary, they do not seem to merit even the name of laws. Indeed, we are moved all the more insistently to utter this public protest and condemnation of such laws, seeing that day after day the warfare against the Catholic religion is being waged more bitterly by the rulers of the Republic.'

"The Mexican Government facing these threats against its authority, and finding the clergy often taking a defiant attitude, began to enforce the laws more vigorously. General orders were given that all churches must be registered with the authorities: that schools conducted by ecclesiastical organizations must conform to official regulations, and that foreign ministers must not perform the religious rites such as baptisms, marriage and confessional work.

"The Catholic Church in the United States, led by Archbishop Curley of Baltimore, took the side of their brethren in Mexico, claiming that this was a persecution of the Catholic Church which called for drastic action by the United States Government. Representative John J. Boylan and others presented the question to the United States Congress, as being a direct persecution of all religious elements by a government, which was following the example of Russia. A delegation from the Knights of Columbus waited on President Coolidge to ask for governmental action to compel the Mexican Government to change its attitude of alleged persecution of Roman Catholics.

"Along with the endeavors of the Church in the United States to secure their government's intervention in behalf of their brethren in Mexico there was inaugurated a movement by the Church in Mexico to bring their government to terms. The cessation of religious rites in all churches was ordered by the hierarchy to begin August 1, 1926 and an economic boycott was started by a voluntary Catholic society. At this writing, September, 1926, none of those protests seem to have availed. President Coolidge announced that, since no Americans were being injured, he regarded the religious question as a purely internal matter to be handled by the Mexicans themselves. The economic boycott was not effective, and the Mexican Church Officials announce that they are now prepared for a long struggle of perhaps years before the laws are changed." - Nelson's Encyclopedia, Vol. VIII, p. 122B.

II. SOME INCIDENTS IN THE DIFFICULTY

"Six years ago a religious ceremony was performed outdoors in Mt. Cubilete, near Cuanaajuato, in spite of previous preventive advice of the Government. Mons. Filippi, the Pope Nuntius,

was an active participant. The Government tried the responsible priests and deported Mons. Filippi. They called this a religious persecution. A few weeks ago Mons. Manrique y Zarate, Bishop of Huejutla, issued a pastoral attacking the laws. The Government is conducting an investigation in order to try him also. They call this a religious persecution. I have seen manifestos in the corners of the streets calling the Catholic people to "defend Christ the King (sic) even at the cost of blood." This is nothing more than a call to open revolt. Recently, the presidents of Catholic schools addressed a communication to the Minister of Education, Dr. Puig Cassauranc, at the end of which they stated: "If the maintenance of the Rules issued is unfortunately insisted upon ... we feel it our painful duty to declare that we can not accept the said Rules, leaving with God and the Fatherland the consequences of the case." These merely formal words mean an open threat to the Government...

"Recently a fiery mob ran through the streets of Tepic shouting: "Down with the Governor! Kill the representatives! Long live Christ! Long live the Mexican Virgin! Three cheers for the holy bishop! Down with the Protestants and the Masons!" They stoned the Congregationalist church in which the Protestant families were waiting upon the Lord for help, they attacked the Secretary of the State and killed Representative Francisco M. Torres. Afterwards the corpse was found with twenty-two wounds. As always, the clergy was behind all the movement. What would you expect the Government to do in such cases as this?".... - Gonzales, Balz Camargo, Professor in Puebla Institute, Mexico.

III. THE DIFFICULTY IS ONE OF LONG STANDING

"A review of the question historically shows that the present situation is not one newly created by the Calles Government, nor can it be considered a matter of religious persecution, but the old one of the separation of Church and State and the suppression of activities of foreigners who are not believed to be working for the interests of the nation." - Nelson's Encyclopedia, Vol. VIII - P. 122B.

IV. HISTORICAL POSITION OF THE CHURCH IN MEXICO

1. Why Mexico has fallen behind

"The Mexican has had no man to guide. Education and self-expression have been denied him for the four hundred years since the white man first set foot upon his soil. Let us take a rapid glance at these years. The names of four men - Cortez, Hidalgo, Juarez, Diaz - with the gaps filled in by political oppression and revolution on the one hand, and the constant intrigues of the priests to keep the people in ignorance on the other - this makes up Mexico's history. Cortez, who conquered the aborigines in 1520, was one of the most astute and unprincipled adventurers the world has ever known. Accompanying him were a band of priests. The natives were compelled to bow to the Spanish king and the Pope at the same time. "Christianity, instead of fulfilling its mission of converting and sanctifying, was itself converted. Paganism

was baptized. Christianity was paganized." The people lived in practical slavery for three hundred years. On September 16, 1810, Miguel Hidalgo raised the cry of revolt against this terrible oppression. But his love for liberty was not accompanied by a genius for leadership, and soon he and his fellow leaders were captured and shot. Then followed a continuous revolution for fifty years, in which independence from Spain was gained, only to be lost in strife between her own unprincipled leaders.

Out of this carnage of blood and disorder appeared one of the greatest men ever produced by the two Americas. Benito Juarez laid the ax at the root of the tree. He saw that his country could never have political liberty till it had religious liberty. He confiscated large amounts of church property, separated completely church and state, gave the nation her present magnificent constitution, repelled the French invasion, and was about to establish a series of reforms and an educational system for which the people had waited all these centuries when he was suddenly cut off by death. Fresh struggles for the presidential chair finally resulted in its occupancy by Porfirio Diaz, who retained it from 1876 till 1911, with the exception of four years. His strong hand forced peace and brought about marvelous material progress. But free speech was still repressed, and while a few more people learned to read, they must still reply in a large measure to the question, "Understandest thou what thou readest?" with the wail, "How can I, save some man guide?"

Is it any wonder when the country was so suddenly changed from a despotism to a democracy by the Madero revolution, that it has been impossible to keep down disturbances? The change was needed, but it was made too suddenly. Just like Turkey, like Portugal, like China, a period of trial and stress must be passed through. History emphasizes this to us repeatedly. Think of the long dark days of the reconstruction period after our own civil war. We began learning our lessons in democracy in 1215, when King John granted the Magna Charta, and when Wycliffe translated the Bible into the language of the common people. And yet, it would seem that with our strikes and child labor, with the open saloon and the trampling of our flag under foot in anarchistic demonstrations, that we ourselves still have a few serious problems to settle. Let us quit thanking the Lord that we are not like this publican, at least long enough to inquire Why? "Understandest thou what thou readest?" "How can I, save some man guide me?" - "NO COMPRENDO" - A Message from Mexico - S. G. Inman.

2. Outstanding Historical Facts Necessary to Understand Today's Situation

"Mexico a Colony for 300 Years. The Spanish colonial period in Mexico began a hundred years earlier than the English colonial period on our Atlantic seaboard. It is a convenient thing for adults as well as for school children to keep a few historical dates well fixed in memory. One such date is that of the landing of the Pilgrims at Plymouth, Mass., in 1620, and another date not less pertinent to the story of modern America is that of the conquest of the old Mexican civilization of the Montezumas

by the Spanish invaders under Cortez in the year 1520, exactly a hundred years earlier than the first New England settlement. The colonial period in Mexico lasted for 300 years, and independence was achieved 105 years ago. The movement under the leadership of Augustin de Iturbide for Mexican independence bears the date of 1820, and its full success was acknowledged in the following year by the last of the Spanish Viceroy, who thereupon retired from the scene. Although it was not until some years later that Madrid was willing to acknowledge the sovereignty of Mexico, there was never any attempt to regain control.

"Independence Gained in 1821. Mexican independence was promptly recognized by the United States and other governments, and thus the date of 1820, for Mexico, may be regarded as equivalent to the date of 1776 for the United States. Spanish colonial Mexico extended northward to include Texas, New Mexico, Arizona, and California, with parts of what are now other States of our Union. Independent Mexico a century ago retained all the areas that have ever been claimed by Spain as under jurisdiction of the Mexican Viceroy. The history of the annexation of Texas by the United States and of the acquisition of California, New Mexico, and Arizona, occurring some eighty years ago, is well enough known to most readers, and has only an indirect bearing upon the domestic conditions that have given Mexico so prominent a place in the news of the past month. It is important, however, to remember that Mexico was fully dominated by Spain for three centuries, dismembered by the United States after only a quarter-century of independence, and torn with dissension and civil strife during most of the time since 1850.

"Two Kinds of Colonizing Movement. The nature of the Spanish conquest and settlement of Mexico was in sharp contrast with that of the occupation of the United States by the English. The Indians of our Eastern colonies were relatively few in numbers, and their civilization was that of primitive tribes of hunters, nomadic in habit, and with few domiciles of a fixed and permanent nature. They receded before the English colonists, and did not survive as an appreciable element of the population. But the native inhabitants of Mexico, on the other hand, whom we also designate as "Indians", were by no means primitive savages or nomads who roamed the forests in pursuit of game. They had built cities of stone and permanent materials; had great stores of gold and silver which they used for various purposes in their temples and palaces; and their successful agriculture, utilizing irrigation, employed great numbers of people. The Spanish conquest was complete as regards military and political control, and it was relentless and devastating in its seizure of gold, silver and other movable things of value, while it also assumed overlordship of the cultivated lands, the mines, and the fixed wealth and resources of the country. A good many Spanish colonists also came, their object had been but chiefly to exploit the natives and to utilize and control the resources that the soldiers of Cortez had seized in the name of Spain. They were always a very small minority of the population.

"Triumphs of the Church in Mexico. The military conquest was followed immediately by Franciscan priests and monks and a few decades later by Jesuits. These missionary pioneers, sent out by Catholic Spain, achieved a marvelous success. In all the larger cities and towns, in due time, they built cathedrals magnificent in dimensions and notable for architectural dignity and beauty. In the villages and smaller places they built parish churches and established missions for the conversion of the natives to the Christian faith. While they taught the principles of Christianity, and established the institutions and formalities of Catholicism, they also brought to the natives many European fruits, vegetables, grains, and domestic animals, and thus greatly enhanced the comfort and well-being of the mass of Indian people. What the military and political invaders of the early colonial period had done in devastating Mexico and in seizing available wealth, was more than counterbalanced by the missionaries and priests who brought religion and European modes of agriculture and life to the people. Thus it is fair enough to assume that the native Mexicans were better off under the Spanish Viceroy, and under the bishops and missionaries of the Catholic Church, than they had ever been under the Empire of the Montezumas and its less-known predecessors.

"Pervasive Church Influence. The Church was influential in founding the University of Mexico as early as the year 1553, so that this institution now lacks only about a quarter-century of being 400 years old. Numerous other establishments for instruction of various kinds were instituted under religious auspices, and Mexico soon found that many of the natives were capable of a high intellectual and moral development. In due time a considerable immigration resulted in the establishment in Mexico of a recognizable population element of Spanish origin. But the great bulk of the population has remained to the present day, as it was 400 years ago, a native Indian body. Inter-marriage has resulted in a large number of families who have some Spanish blood. But there are no distinctions of caste; and a great proportion of the men of Mexico who take the lead in Church, State, and various activities are of the native stock. The total present population of the country may be estimated at about 14,000,000. It may be safely stated that more than 90 per cent. of all of these people are at least nominal Catholics, and are counted as belonging to particular parishes of the Church. During the centuries of the colonial period, the Church had made itself responsible for education, charitable institutions, the care of dependent children, and, in short, for most of the agencies that helped to shape the character of Mexican life.

"Shaky State Vs. Stable Church. Now and then the Viceroy found himself in conflict with the Church authorities, but the people were intensely religious and the civil government as a rule was compelled to yield whenever involved in a controversy with the bishops and the ecclesiastical structure. Throughout most of the nineteenth century and down to the present day, except for the period of the quiet but firm dictatorship of President Diaz, Mexico has been in almost constant political turmoil. During one period there were more than fifty dictatorships or presidencies within about thirty years. In contrast with this

instability of the political order, there has been an unbroken continuity of the institutional mechanism and the religious life of the Mexican Catholic Church throughout the four centuries of its existence. It is true that through much of this period these ecclesiastical authorities have been fanatically intolerant, and it is charged against them that they have fostered ignorance and superstition in order to maintain their hold upon the great mass of the common people. In order to observe the situation justly, it is well to remember how much the Church has actually done for Mexico, before blaming it too harshly for having failed to accomplish more for the education and enlightenment of the people.

"Background of the Conflict. To understand the present controversy it is necessary to give some attention to earlier attempts - particularly those of some eighty years ago following the upheavals produced by Mexico's war with the United States - to liberalize the Government and reduce the authority of the Church. It is the tendency of a centrally controlled ecclesiastical organization like the Catholic Church to accumulate property. From the beginning it was allowed in Mexico to collect 10 per cent. of the product of the land, this tithe system after all being no more oppressive than that of the Church of England up to our own day. Besides the tithe dues, the Church was allowed many other benefits, including the direct ownership of lands and productive properties. 'In a short while,' we are told, 'it found itself possessed of vast wealth in land and revenues, and its monasteries and priories, hospitals and asylums, and the residences of its ecclesiastics, were the finest buildings in every community.'

"Early Attacks on Church Affluence. A hundred years after the conquest by Cortez, a reforming Viceroy took part in a contest between the parish clergy and those of the monasteries over the collection of tithes and the control of the Indians. For his reward, this Viceroy was excommunicated by the Archbishop of Mexico, and the Capital City was boycotted by the Church, with full victory for the religious over the civil government. It is recorded that the municipal council of Mexico City - declaring that half of the property of the entire country had come into possession of the religious houses - petitioned the Spanish monarchy in 1644 to forbid the foundation of any more of these convents and monasteries. It was also declared that there were far too many priests in Mexico, and that feast days - of which there were more than a hundred in the year - had become detrimental to Mexican welfare. The Jesuits a century later had become exceedingly influential and powerful, and in 1767, by order of Charles III of Spain, they were banished from Mexico as from other Spanish colonies. The same monarch after another thirty years ordered the seizure of vast properties belonging to various religious orders.

"In the Days of Napoleon. In the Napoleonic period, the conflict between Church and State was acute; and Joseph Bonaparte, when placed on the Spanish throne, decreed that the Church lands should be completely transferred to State ownership. He also ordered the dissolution of one-third of the convents in Mexico.

After 1814, however, with the Bonapartes in defeat, Ferdinand VII was restored to the throne of Spain, and this proved favorable for the Church. A little later, however, affairs in Spain were such that the clerical elements in Mexico feared that a liberal government at Madrid would enforce the provisions of the Bonapartist Constitution of 1812. Accordingly, the Church supported Iturbide in the Independence movement, that resulted successfully as remarked in our opening paragraphs. The Iturbide Empire, lasting four or five years, established the Roman Catholic religion, and it was enacted that 'every Mexican has the obligation to profess the religion of his Fatherland.' For twenty-five or thirty years thereafter the Church was completely dominant." - Extract from AMERICAN REVIEW OF REVIEWS, September, 1926 - "The Progress of the World."

V. REFORMS OF 1857 AND SEPARATION OF CHURCH AND STATE

1. Juarez - A Mexican Cromwell

"By 1850, the Catholic missionaries controlled two-thirds of the productive wealth of the country, dominated economic life, and monopolized the great opinion-forming agencies - religion, education, and charity. Whereupon there appeared a statesman of the Cromwellian type, a pure-blooded Indian of great force and ability named Juarez. Serving in various official capacities, he secured a law that subjected the clergy and the army to civil jurisdiction. Under his leadership, the Constitution of 1857 was drafted and adopted, and this remained in force until the present Constitution of 1917. Mexico has come into rude contact with the United States, and had also been greatly influenced by liberal movements in France and Spain. This Constitution of 1857 established freedom of public instruction, of speech, and of the press; declared ecclesiastical corporations incompetent to hold or administer real estate; and gave Congress power to enact laws regulating ecclesiastical affairs. The Church bitterly opposed this Constitution, and forbade the people from taking oath to support it.

"Under clerical influence a dictator set aside the Constitution, Juarez at that time being Chief Justice of the Supreme Court. Thereupon Juarez took the responsibility of establishing a government under his own presidency at Vera Cruz. In 1859 he was recognized by the United States, and he promulgated laws to bring about the complete separation of the Church and State. His position was lucid and firm, and would be regarded as entirely reasonable in a country that did not have the historical background of Mexico. A notable series of so-called reforms undertook to disestablish the Church and to make the State supreme in all respects. In 1861 Juarez expelled the Papal Nuncio and other ecclesiastics who defied the laws, and he also sent the Spanish Minister home for taking a meddling part in Mexican affairs. It was in the first year of our Civil War that Great Britain, joining France and Spain, undertook to intervene in Mexico, and in 1863 the French forces took control of Mexico City (the British and

Spanish troops having been withdrawn), and set up a government agreeable to the Church and contrary to the Juarez Constitution.

"Maximilian and His Overthrow. It was this temporary government that brought Maximilian of Austria, brother of the Emperor Francis Joseph, and himself a devout Catholic, to wear the crown of a new Mexican Empire. Assertion of the Monroe Doctrine by the government at Washington in 1865 led to a withdrawal of the French troops, and the Juarists took advantage of the opportunity to reassert themselves and reestablish the Constitution of 1857. Maximilian was captured, court-martialed, and executed in June, 1867, and Juarez again became President, holding that office until his death in the summer of 1872. Not to specify various amendments to the Constitution, it is enough to remind our readers that State and Church were declared to be independent, matrimony was made a civil contract, religious institutions were forbidden to acquire real estate except for buildings actually used for religious services, and other religions were allowed the same rights and privileges as the Roman Catholic Church. Under Mexican laws dating from 1857 churches were technically the property of the State, although religious organizations were granted the right of exclusive use.

"Then Came the Astute Diaz. Porfirio Diaz became President of Mexico in 1877, and from his re-election in 1884 until 1911, a period of twenty-seven years, he remained continuously at the head of the State, nominally a Republican President but actually a military dictator. The Reform Laws were on the statute books, but Diaz allowed many of them to be disregarded. Much property was actually owned by the Catholic prelacy, through the device of recording titles in the names of individual Catholics who held it in trust for the use and benefit of the Church. It was the Carranza Government that promulgated the Constitution of 1917, and this went even further than that of 1857 in its assertion of civil against ecclesiastical authority. All religious property was strictly nationalized as regards ownership and control." - REVIEW OF REVIEWS, September 1926.

2. Wealth of the Early Church

"The cathedrals themselves, handed down through the centuries, represented an enormous labor and expenditure. The Cathedral of Mexico, the largest in the Western Hemisphere, cost two million dollars, the Cathedral of Oaxaca even more. The Cathedral of Puebla necessitated an outlay for construction purposes of a million and a half; that of Aguas Calientes and Chihuahua over \$800,000; Zacatecas, \$600,000; Merida and Jalapa, \$300,000; San Juan Bautista, \$250,000. It is a poor edifice that does not represent an expenditure of more than a quarter of a million dollars. Frequently villages too insignificant to find a place on the map have beautiful cathedrals that would do credit to any large European or American city." - Carlton Beals, "Mexico - an Interpretation".

3. Provisions of the Reform Laws

"In the Laws of Reform of 1859, the Constitution of 1857, and the laws enacted under it one finds:

"The suppression of monasteries and the nationalization of their property.

"Prohibition of novices' taking the veil.

"Abolition of religious holidays save those specified by law.

"The ringing of church-bells to be subject to local ordinances.

"Municipalization of cemeteries.

- E. A. Ross, "The Social Revolution in Mexico."

VI. THE DIFFERENCE IN THE RELIGIOUS SITUATION IN MEXICO AND THE UNITED STATES

1. How President Calles Explains It.

"As invariably occurs when Mexican questions are under consideration, an effort has been made to distort the facts. The people of the United States are asked to believe that a simple question of obedience to and respect for the fundamental law of our country involves a campaign of religious persecution which would necessarily be repugnant and almost inexplicable in a country such as the United States, in which, fortunately, ecclesiastical and religious matters have always been absent from civil and political legislation. In the United States the religious have ruled pacifically in the moral sphere, and as yet have not complicated governmental affairs by the least mixing of spiritual things with temporal things nor by going out of their legitimate sphere of action to invade the political field.

"Another instance of distortion of the facts during these days has been the declaration that numerous private schools in Mexico have been closed. What has in reality occurred is that upon the discovery of convents whose existence is not authorized by the laws in force there have been found annexed primary schools, contrary to the provisions of Article III of the Constitution. These schools have not been closed but obliged to adjust their status to the aforesaid provisions.

"Even if the recent public display of disobedience and opposition to the fundamental laws of the country by the head of the Mexican Catholic Church had not been made, this Government, in complying with its duty to observe and cause to be observed the Constitution of the country, would have proceeded in the manner that it has if these concrete cases had come to its attention.

"But it is easily understood, in view of the history of our country and the painful consequences Mexico has experienced through the intrusion of the Catholic clergy in the pacific development of the national institution, of which it has been the traditional enemy, that corrective steps should be taken. It was especially necessary, in view of the possibility of a new intrusion of the Mexican Catholic clergy in matters of a temporal or political character, to insure the exclusion of foreign elements not allowed as ministers of religion by the Constitution since these elements, precisely because of being foreigners, could only impart to the indicated problem more serious and difficult characteristics." - President Elias Plutarco Calles, in New York World, February 25, 1926.

2. Difficulties in Understanding as Seen by An American Editor.

Corporate Strength of the Church. It requires careful, patient, and sympathetic study to pass judgment upon domestic conditions in countries whose life is so distinctive as that of Mexico. Latinic ideals and methods are not readily understood by the average Anglo-Saxon. ***** It would certainly seem to us that the Franciscans and the Jesuits of the seventeenth century, and of that whole early colonial period that witnessed the building of Churches and Missions all the way from Central America to San Francisco, were laboring for the welfare of the native populations in a nobler and more enlightened fashion than has characterized the Mexican ecclesiastics of the nineteenth and twentieth centuries. To attempt a contrast of this kind, however, would probably have no very convincing results. The solid fact remains today, to quote from a reliable summary, that "in the twenty-seven Mexican States there are from 12,000 to 15,000 Roman Catholic churches, with large numbers of nunneries and monasteries, hospitals, asylums, schools, and other institutions conducted by the Church. It is estimated that there are from 60,000 to 100,000 priests in Mexico, although no reliable census of the priesthood has ever been made and there is no way to estimate what proportion of the priests may be foreigners." Here one finds, then, this vast establishment that has created and has continued to control a great majority of the best built and most valuable structures for public purposes to be found in Mexico, with large areas of Mexican lands under its control, and with a devoted and loyal ecclesiastical personnel, forming a corporate whole of ancient origin and of indestructible continuity. It is desirable to have some of these facts in mind when attempting to understand recent occurrences. - Review of Reviews, September 1926.

3. A Mexican Lawyer's Opinion

"In Mexico, ninety-nine per cent of the population profess the Roman Catholic faith, and, therefore, the influence of the Catholic clergy in religious matters has no counter-balance of any sort.

"In the United States there are other Churches which counter-balance the influence of the Catholic Church. On the other hand, the Catholic Church in the United States does not

hold unlimited sway over society, nor can it attain uncontrollable political power; the very education of the American people has prevented Rome from exercising so far the influence which it exercised in other countries.

"Before the war of the Reform (1856 to 1859), the Catholic Church was the strongest temporal power existing in Mexico, and the laws of the Reform enacted during that period all tended to deprive the Church of its power and bring about the absolute independence of Church and State.

"The laws of the Reform are a collection of rules passed previous to 1860, with the aim of depriving the Catholic Church of its temporal power; and these rules have remained effective, because the conditions which then demanded their enactment still prevail and still make it necessary that the laws should remain in force.

"The aim of the Revolution of Ayutla, from 1856 to 1859, was to deprive the Church of economic power and of its social influence, and it had to place the Church in a condition which, apparently, is disadvantageous and unjust, but which in reality was and continues to be the only possible manner of reducing the Catholic clergy to impotence.

"The principal laws enacted previous to 1860, for governing the Church and stripping it of the temporal power which it enjoyed, are the following:

- (a) Separation of the Church and State.
- (b) Incapacity of the Church to possess landed property.
- (c) Abolition of convents.

"These laws, which are called laws of the Reform, were established in Mexico after a revolution which may be considered the most bloody that Mexico has ever witnessed - a revolution which affected the country more deeply than even the present revolution is doing. The clergy defended themselves desperately against the laws which stripped them of power, and on finding themselves defeated, they resorted in 1860 to the intervention of foreign Powers (Spain, France and England), which attempted to intervene with the pretext of the fulfillment of the financial obligations of the Juarez Government.

"The treason of the Clerical party had as a result French intervention. The French troops being withdrawn and the Constitutionalist Government of Mexico reestablished, the laws of the Reform were not only maintained, but in 1874 they were incorporated in the political Constitution.

"It becomes necessary at this moment to distinguish between the real aims of the Constitutionalist Government regarding the religious question, and that part of the actual happenings which is merely a deplorable consequence of the attitude assumed by the Catholic clergy since 1910 against the revolutionary movement.

"The aim of the Constitutionalist Government with regard to the Mexican Catholic Church, is to enforce the strict observance of the laws known as laws of the Reform, which up to the present time have been disregarded. The Constitutionalist Government demands the fulfillment of these laws, because they form an integral part of the Mexican Constitution. These laws must be maintained because the causes which demanded their enactment are still prevalent in the country.

"A brief analysis of the principal laws of the reform will further clear up the matter.

"The Separation of the Church and State. According to the Mexican Constitution, there must be absolute separation between the Church and State. This signifies that the Church is to lack all temporal power and that, as an organized institution, it is not to participate in the political affairs of the country.

"It has never been intended to deny Mexican Catholics either the exercise of their religion, or their right to take part in the political affairs of Mexico. We Constitutionalist are Catholics, the Villistas are Catholics; the Zapatistas are Catholics. Ninety-nine per cent of the Mexican population is Catholic, and, therefore, the Constitutionalist party could not in the present struggle attempt to deprive the Catholics, who form the totality of the Mexican people, of their right to profess their religion, or of their right to take part in political questions....." -- Luis Cabrera in "THE RELIGIOUS QUESTION IN MEXICO".

VII. HOW THE PRESENT CRISIS AFFECTS THE DIFFERENT RELIGIOUS BODIES

1. As Seen by the Organ of the Mexican Evangelical Churches.

The Religious Conflict

"Certain laconic cable messages give a false impression of the Mexican Government's treatment of priests and nuns; they imply that church property is being confiscated and that the Catholics are being severely persecuted; that there is no religious liberty here, no freedom of conscience; that the Government is trampling down all the principles of freedom won so dearly; in other words that Mexico is a country into which somebody must introduce order and enforce justice and peace. This is the sort of propaganda going on in the United States and Europe....

"Here is what we consider a legitimate interpretation of a situation which we believe the Catholic Church itself has created.

"First, let it be fully understood that there is no religious persecution in Mexico. This calumny has been spread all over the world until everybody believes it. The only ones complaining of persecution are the Catholics who find the enforcement of the law falling harder on them since they do not wish to obey and have affirmed so publicly. Naturally the government is getting after them. What else could it do

in a case of national law? The Catholic faith is not the only religious faith in Mexico, yet no others are complaining. They are doing their best to comply with legal requirements and the government has not interfered.

"Services have been suspended in all Catholic churches. This procedure was not ordered by the government but rather by the higher authorities of the Church, who gave instructions that the moment the new presidential decree went into effect all services throughout the country should be suspended. The faithful might continue to go to the churches to pray but all priests must leave the churches in charge of committees of local laymen. The government then required that the selection of these committees be made by the local civic governing body instead of by the clergy. So the churches, after strict inventories, have been handed over to these committees appointed by the government. Valuables have been locked and sealed for security so that no one may take out anything but personal property of the priests until further orders of the government. Churches have been closed, but very few, due to failure to complete inventories. But so soon as inventories are completed and churches duly transferred to the proper committees they are open for worship.....

"The government has ruled that no priest shall return to his church until he complies with the law concerning registration, a regulation that has been systematically fought by the priests since they claim to receive orders only from their bishops, the latter being responsible for compliance with authoritative requirements. Those who have left will find it difficult to return.

"Things are hard on the Catholic priests then, but only because they have set themselves in direct opposition to the law and are suffering the consequences. All ministers of other denominations are at their posts and their services continue uninterrupted since they have complied with the law. The Catholic churches are open and people go on with their devotions, although without the priests. The question of how long this situation will continue depends entirely on their own priests.

"There is no religious persecution here; all may enjoy peace if we comply with the law. We want our foreign friends to know that the Mexican Government persecutes no one for his religious beliefs; all that pertains to the exercise of our religion is respected and protected providing we do not rebel against the federal constitution. There is no violence except where the law is broken; the government itself thus far has kept entirely within the law." - Translation of Extracts from "El Mundo Cristiano" of Mexico City, August 5, 1926.

2. Position of American Missionaries

a. Large questions involved.

"It is impossible to forecast the effect on our Protestant Missions in Mexico of the enactments and decrees of the

Mexican Government with regard to religious activities and organizations. The Mexican Church apparently will be free to go forward with its work unhindered. There are requirements which it will have to meet in the matter of property and education, but in its evangelistic work no impediments are placed in its way In attempting to abate what have been grievous evils in the position and influence of the Roman Catholic Church in Mexico, the Mexican Government is going further than modern governments have gone in the matter of limitations upon religious liberty, but it has not gone as far as the Roman Catholic Church has gone again and again when it was in control of the governments in the Philippine Islands, South America, Portugal and Spain. The issue will show whether Mexico is losing more in thus curtailing religious liberty than she is gaining in freeing herself from intolerable ecclesiastical influences in the past."

-- Robert E. Speer.

b. Attitude of the Mexican Government

"In contrast with the attitude of the expelled priests there have been numerous ministers of other cults who have obeyed the constitutional provisions. They have dedicated themselves to other legal activities, such as teaching secondary schools or to orienting or superintending suitable activities of their church, but without exercising their offices in ritualistic acts and leaving the Mexican ministers the performance of the strictly confessional work of their religion. These ministers have not and will not be molested."

- (President Calles, February 25, 1926)

"The latter reference was no doubt to American Protestant missionaries whose work has all been adjusted to conform to the law. Mexican pastors have been put in charge of churches, religious teaching eliminated from primary schools, and church edifices, all of which continue to be used as before, have been registered with the government. One hundred and ninety-six American ministers and teachers are now in Mexico representing nineteen American mission boards. One hundred and eighty-seven schools are conducted by them with 13,000 pupils.

"American Protestant mission boards have always opposed intervention in Mexico. They decided when the Constitution was adopted to obey the law of the land, to make no appeals to their government for diplomatic protection, to register Church properties with the government, to transfer all ministerial functions to Mexicans, and to give their aid as specialists and administrators along lines in which the Mexicans themselves felt they particularly needed foreign help. The readjusted program not only satisfied legal requirements, but is recognized by both Americans and Mexicans as a more efficient division of forces working for Mexico's educational and spiritual life. - NELSON'S ENCYCLOPEDIA, Vol. VIII, Page 122B.

3. American Protestant Forces Oppose Intervention

"Samuel G. Inman, Secretary of the Committee on Cooperation in Latin America, representing nine Protestant Mission Boards working in Mexico, denied emphatically that Protestant missionary societies are among those who are alleged to be putting pressure on the United States Government to intervene in Mexico, as reported in a Washington despatch to a New York daily today.

"Protestant Mission Boards have always opposed such intervention, and so far as close contact with their leaders reveals at the present time, the Secretary is prepared to state that they would resent the endeavor of any forces favoring such intervention to identify these Boards with such a demand." - Associated Press Dispatch, February 18, 1926.

VIII. THE ESSENTIAL FEATURES OF THE PROBLEM

1. Mexico Not Persecuting Religion

"It is perfectly clear to anyone studying carefully the provisions of the Mexican Constitution in the light of the history of the relation of the Roman Catholic Church to the government and to the people of Mexico that these provisions of the Mexican Constitution were not framed or adopted to prevent the preaching of the gospel of Jesus Christ, or the helpful practical application of that gospel, by maintaining schools to remove ignorance and superstition, or hospitals to relieve the needy, or social service activity in general, for the uplift of the social life of the people. The Mexican Constitution and the Mexican Government aim to remove that blight and to make forever impossible further clerical domination.

"There has been no indication of any official hostility or of any effort to curtail the operations of our missionaries during the entire fifty years in which they have been working to evangelize the Mexican people. On the contrary, except in rare instances, government officials in every part of Mexico have shown an interest in our work and expressed a desire for its continued development."

"Furthermore, there has been no change in the attitude of the Mexican Government toward our workers since the adoption of the new Constitution. Clearly and fully recognizing the purpose in view in the adoption of the Constitution in 1917, the bishops in charge of our work among the Mexicans have interpreted the Constitution in accordance with the spirit and purpose of that document.

"Of equal practical importance is the declaration by President Calles that the words 'to exercise the ministry,' used in paragraph 8 of Article 130 of the Mexican Constitution, refer to 'ritualistic acts,' and to the 'performance of the strictly confessional work of religion.' This interpretation coincides with the real facts and emphasizes what was

doubtless actually in the minds of the framers of the Constitution. The tremendous power which the Roman Catholic clergy has exercised over the great mass of the illiterate population of Mexico has been based upon the exercise of 'ritualistic acts,' the control of the Confessional, Absolution, Mass, Penance, Extreme Unction, and in the minds of the ignorant people of power over Purgatory, Hell, and Heaven. It is this 'strictly confessional work of religion,' as emphasized and carried on by Roman Catholic clergy, which is declared by President Calles to be the meaning of the phrase 'to exercise the ministry,' as used in the Mexican Constitution.

"High officials of the Mexican Government, when asked, stated that it was not the purpose of the law to prevent a foreign-born minister from leading in singing or prayer, teaching a Bible class, exhorting, teaching in secondary schools, or superintending the activities of their respective Churches. Such things are not 'ritualistic acts,' and are not included in the term 'to exercise the ministry' as used by the framers of the Constitution." - Missionary Work in Mexico, James Cannon, Jr., April 1926.

"President Calles, at the height of the controversy, issued a statement, February 25, 1926, in which he declared:

"***** without such measure signifying religious persecution for any church and even less indicating a sentiment of animosity toward any foreigner - a government which is desirous of complying with its constitutional obligations would have no other course than to oblige the constant violators of its fundamental law to leave the country."

2. Separation of Church and State

a. Restrictions on Education Go Further

"The restrictions placed by the Government upon educational work in Mexico are quite drastic as far as religious instruction in primary (1-6) grades is concerned. They are clearly and positively intended to prevent any religious instruction of children in either State or private primary schools.

"All schools are given sixty days in which to adjust their plans and teaching to the constitutional provision. No minister of any cult, no member of any religious order, man or woman can be the director of any primary school.

"It must be agreed that these regulations are drastic, in that they apply to both State controlled and supported and to private schools alike. As a matter of fact, there is practically no religious instruction in the public schools of the United States, in either primary or secondary grades, but there has never been any restriction placed upon religious instruction in the private schools of any grade. The theory of the framers of the Mexican law is that religious instruction should be given in the churches and at home, and if our

schools in Mexico desire to continue these primary grades (as they doubtless will do) they must thoroughly eliminate religious instruction in those grades, and try to give religious instruction at other times and in other buildings." -- Missionary Work in Mexico, James Cannon, Jr.

b. Confiscation of Church Property

"The Mexican Constitution of 1857 confiscated all the property of the Roman Catholic Church, which was the only Church in Mexico then but it contained no provision as to property purchased after 1857. The legislation adopted in 1874 definitely provided for the erection and ownership of church buildings and other necessary properties. Under the law of 1874 practically all the property of the Protestant Churches was purchased and held up to 1917.

"The Constitution of 1917 declared that all Church properties would become at once the property of the nation. This law, if literally enforced, would be clearly retroactive, but the Mexican Constitution in Article 14 positively declares: 'No law may be made retroactive to the prejudice of any person.' Any effort therefore to confiscate Church property purchased between 1874 and 1917 would be subject to appeal to the Mexican Courts.

"As to any property purchased or buildings erected since 1917, the Constitution states explicitly that it is the property of the nation, and all such investments have been made with full knowledge of that fact.

"In view of some uncertainty as to the final interpretation of the law our Board of Missions has secured charters for two corporations, which have been organized under the laws of Mexico, one to hold distinctly Church buildings, the other to hold schools, hospitals, and other buildings, not used as churches, and much of our property has been deeded to these corporations.

"Of course such conditions are not ideal and it is impossible to forecast the final outcome, but there is not the slightest indication that the Mexican Government will confiscate or occupy any of the property of the Protestant Churches which is being used for worship, for educational or for medical work; in short for the real purposes for which a Church should hold property." - Bishop James Cannon, Jr., extract from pamphlet "Missionary Work in Mexico."

c. Is Separation Best?

"It is in the very nature of things that some readers should sympathize with the Government in its attempt to bring the Church fully under State control, following the example of France. It is equally natural that other readers, remembering the instability of the political structure in Mexico - when contrasted with the colossal dimensions and unwavering stability of Mexican Catholicism as a corporate entity -

should believe that the more gentle and compromising relations of the Diaz regime would better suit the facts of Mexican life." - Review of Reviews, September 1926.

3. A Law Enforcement Difficulty

"No peoples in the world have so clear a sense of abstract freedom, and of the logical meaning of State supremacy, as have the peoples who are the framers of codes developed out of their inheritance of Roman law. But to write constitutions and statutes is one thing, while to enforce them is another matter altogether. In Mexico and the states of Central America, democratic institutions are as fully provided for by Constitutions and laws as in the United States. But to carry on the actual business of democratic government required the discipline and training of very large bodies of educated citizens. Constitutions and laws in Mexico have been largely a matter of paper documents, while national elections have been upset by military dictators, and local elections have been frequently forgotten, and passed over except by officials who reelected themselves. The profound mid-summer shock was due to the surprising proposal to enforce the laws."

"Acts and Opinions. The tendencies of the Calles Administration are strongly supported by the Federation of Labor and certain other intelligent and coherent groups. The Church is very strong in country districts where the Indian populations are strictly subject to religious influence. The new regulations, which took effect on the first day of August, required that clergymen should be of Mexican birth and that schools should be under official supervision, with lay teachers. The prohibition of monastic orders and the exclusion of foreign-born clergymen seem to have constituted the grievances against which there has been the most bitter opposition. The Government is insisting upon giving force to the neglected regulations requiring that the title to Church property of all kinds should be vested in the Government. The thing that is new in the situation is the enactment of pains and penalties to secure enforcement.*****"
-- Review of Reviews, September 1926.

"Governments Allow No Rivals. In this era there is no possible escape from the plain fact that civilized peoples carry on their affairs under supreme control of national governments. Asserting rights and powers of ultimate and unlimited authority, Governments regard all other forms of social life and organization as subject to the political constitution, and to the laws made in accordance therewith. This applies alike to Prohibition in the United States, Church control in Mexico, Soviet rule in Russia, and "Fascism" in Italy. Property is held by individuals, or in corporate form, only as the State permits. When these national sovereignties disagree with one another, there is danger of war; and the modern world is trying to work out means, (1) to minimize such disputes, (2) to obviate the resort to sheer aggression, and (3) to provide for settlements under international rules. When it comes, however, to internal disputes threatening domestic strife, each nation must, under the existing order of things, work out its own salvation. It is entitled to be let

alone in its strivings and its upheavals, unless it so seriously disturbs the well-being of neighboring States as to justify intervention to abate a nuisance." - Review of Reviews, September, 1926.

4. The Educational Situation

"As regards education, the Government forbids the churches to carry on schools as part of the church work. The religious instruction of children at the churches outside of school hours is free to all denominations. The Government has a compulsory school law, attendance being required between the ages of six and sixteen. Schools are rapidly increasing, but they are not as yet nearly numerous enough to meet the requirements of the compulsory law. It would seem that the Church should be allowed to carry on schools under State educational tests until the State itself has schools enough for all. President Calles says new schools are being built and opened at the rate of 1,000 a year, and there will soon be a million pupils in these government schools. It may be guessed that in the private and church schools there are not more than a quarter of a million. The population of Mexico as regards racial elements is said to be nearly 20 per cent pure white, with the remainder almost equally divided between the Indians of pure blood and Mestizos (those of mixed blood). Foreign-born people doing business or residing in Mexico mostly keep their own nationalities, and altogether there are about 100,000 Americans, English, Spaniards, Germans, Italians, and so on." - Review of Reviews, Sept. 1926.

IX. SOME OUTSIDE ATTITUDES ON THE PROBLEM

"Leading Catholics in the United States have been urging some form of interference by our Government, but after a careful hearing in April the Foreign Relations Committee of the House declined to give its support to the so-called Boylan Resolution. The Mexican railway interests seem to have favored the Calles policies, while it has been said that certain foreign oil interests regard the position of the Church as favorable to vested rights in land holdings. A social and economic boycott, upheld by Archbishop Mora y del Rio, has during August considerably depressed certain business activities, and has affected public amusements, school attendance, and so on. A proposal that the United States should lift the embargo on exportation of firearms to Mexico, in order that arms might be purchased with which to oppose the Calles Government, seems not to have had any influential support in either country. The Vatican has taken a profound interest in the situation, and the whole Roman Catholic world has been called upon to join the Pope in prayers for an abatement of the grievances of the Mexican Church." - Review of Reviews, September 1926.

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THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE
NEW YORK

OFFICE OF SECRETARY

THE CENTENNIAL YEAR

1937

February 17, 1938

Dr. Robert E. Speer,
"Rockledge,"
Lakeville, Connecticut.

Dear Dr. Speer:

You may be interested in the accompanying paper which I have prepared on request of Dr. Mott. I understand that this "interpretation" of statistics for Latin America is to be used with similar papers in the preparation of a volume that is to be used in the work of the Madras Conference. Several of my colleagues have thought that this might be of interest to others, as well as to themselves, and I am glad to send you a copy. You need not trouble to acknowledge it, and keep it and use it if it proves to be of help.

Very cordially,

Webster E. Browning
Webster E. Browning

WEB:AMW

LATIN AMERICA

BY

WEBSTER E. BROWNING

In this chapter, reference is made only to continental Latin America, which includes Mexico, the six Republics of Central America and the ten Republics of South America. The three Guianas and British Honduras are omitted, as foreign colonies, and it is understood that the three Republics,--Cuba, Haiti and Santo Domingo,--and the other islands of the West Indies, also foreign colonies, are to be studied in another chapter.

FOREIGN STAFF

First of all, in making a study of the statistics of foreign workers, for 1903, 1911, 1925 and 1935, we arrive at a somewhat unexpected result. Probably, it might reasonably be inferred that, due to the depression of the past ten years, and in view of sudden and drastic reductions in foreign personnel, the statistic would show a considerable decrease in the number of foreign missionaries on the field. This inference is undoubtedly true in regard to the principal Boards concerned, and in certain countries. Nevertheless, the statistics of the foreign staff, for a third of a century, are as follows:

	<u>1903</u>	<u>1911</u>	<u>1925</u>	<u>1935</u>
Mexico.....	210	296	280	202
Central America	102	131	299	300
South America	<u>682</u>	<u>698</u>	<u>1558</u>	<u>1666</u>
Totals	994	1125	2137	2168

The figures show that, in the last ten years, instead of the expected decrease in the number of foreign workers, there has been a slight increase. Mexico alone, and because of recognized conditions in that country, has fallen below the number reported in 1925, with fewer foreign missionaries at this time than at the beginning of the century.

It is interesting, however, to note that the majority of the large force of evangelical workers now in Latin America, especially in South America, is no longer sustained by the major Boards of North America. Taking the Methodists, Presbyterians and Baptists, all these both North and South, the Disciples of Christ, and the Congregational Board of Foreign Missions, which are the largest North American Boards functioning in Latin America, we find that they have had in past years combined totals as follows:

	<u>1903</u>	<u>1911</u>	<u>1925</u>	<u>1935</u>
Mexico.....	137	194	220	105
Central America.....	4	8	39	379
South America.....	<u>236</u>	<u>228</u>	<u>561</u>	<u>333</u>
Totals	377	430	820	817

Consequently, the present maintenance of a large foreign force in Latin America is undoubtedly due to the presence of a considerable number of smaller

groups, most of them independent of control from the homeland, although some of them claim an interdenominational character. Many of them, because of the reduced and always uncertain budget on which they are compelled to operate, are of an ephemeral nature, and, although they may temporarily swell the reported number of workers, their permanent contribution to the advance of evangelical Christianity is, unfortunately, of but comparatively small import. It is important to note, furthermore, that many of these independent groups make no report of their numbers or activities, and, hence, are not included in the above tables. Could their exact numbers be determined, the total of foreign workers now in Latin America would be very considerably increased. In Colombia, for example, it is reported that, in the last seven years, the total number of foreign workers has increased from 59 to 180, although the Presbyterian Board, the only one of those mentioned above, has not increased its force. The increase seems to be entirely due to the incoming of small, independent Missions or independent workers.

The tendency of the larger Mission Boards seems to be toward a decrease, rather than an increase, in the number of their workers, and the maintenance of the present number, as well as any future increase, seem to lie in the hands of the smaller, generally independent, and, as a rule, militantly conservative groups.

EDUCATION

A study of the educational situation of the various Missions, reveals the fact that, in this field, greater and, probably, more permanent advance has been made than in any other department of evangelical activity. The following statistics show the growth of the schools:

	<u>1903</u>		<u>1911</u>		<u>1925</u>		<u>1935</u>	
MEXICO	SCHS.	PUPILS	SCHS.	PUPILS	SCHS.	PUPILS	SCHS.	PUPILS
Day Schools	140	7,023	137	7,640	147	11,312	17	3,628
Higher Institutions	18	2,217	24	4,092	17	574	10	941
Industrial Schools					3	201		
Kindergartens					14	326		
Teacher Training Schools					3	208		
Special Schools							11	301
Totals	158	9,240	161	11,732	184	12,621	38	4,870

	<u>1903</u>		<u>1911</u>		<u>1925</u>		<u>1935</u>	
CENTRAL AMERICA	SCHS.	PUPILS	SCHS.	PUPILS	SCHS.	PUPILS	SCHS.	PUPILS
Day Schools	200	16,437	87	3,792	264	16,829	611	28,973
Higher Institutions	14	943	31	2,991	45	2,622	63	13,898
Industrial Schools			2	374	7	99		
Kindergartens					19	825		
Teacher Training Schools					7	239		
Totals	214	17,380	120	7,157	342	20,614	674	42,871

	<u>1903</u>		<u>1911</u>		<u>1925</u>		<u>1935</u>	
SOUTH AMERICA	SCHS.	PUPILS	SCHS.	PUPILS	SCHS.	PUPILS	SCHS.	PUPILS
Day Schools	200	16,437	87	3,792	264	16,829	611	28,973
Higher Institutions	14	943	31	2,991	45	2,622	63	13,898
Industrial Schools			2	374	7	99		
Kindergartens					19	825		
Teacher Training Schools					7	239		
Totals	214	17,380	120	7,157	342	20,614	674	42,871

For an understanding of these statistics, as compared with those which come from certain other countries, it must be remembered that in Latin America there are no colleges, as we understand the term. The bachelor's degree, which is merely a sine qua non for admission into professional courses of the university, is granted at the termination of the Secondary or High School course, which, in Latin America, corresponds to the program of the Lycee in France or the Gymnasium in Germany. The cultural studies of the "College," which is exclusively an American institution, are crowded into secondary programs and those of the University, the professional courses being lengthened, for the purpose, to six or more years. Therefore, no "Colleges" appear in the statistic of Latin America.

In general, it may be said, with the statistics in mind, that during the past twenty years, the educational activities of the evangelical Missions have become more apparent as a real contribution to the school work in each Republic. A number of small schools that were no longer needed have disappeared from the scene, but others have been developed into strong institutions which now function in modern buildings and amid attractive settings. It would be well to have in mind a few institutions, such as Mackenzie College, Bennett College, Gammon Institute, and perhaps a dozen others of almost equal standing, in Brazil; Crandon Institute, for girls, in Montevideo; Ward College in Buenos Aires; the International College, in Paraguay; Santiago College and the "Instituto Ingles," in Santiago, Chile; the American College, in La Paz, Bolivia; the American College for Girls, in Lima, Peru; and the American colleges, in Bogotá and Barranquilla, Colombia. In Mexico, education in general has been taken over by the Government, and, therefore, no longer figures in our statistics. A number of other institutions have also become nationalized or have organized under their own Boards of Trustees and, accordingly, do not report their statistics to the Mission Boards by which they were originally organized. Among such, one could mention Mackenzie College, Sao Paulo, Brazil, with almost 2,000 students, originally organized by the Presbyterian Church in the U. S. A., but which now works under a local Board of Directors and a Board of Trustees in New York City.

THEOLOGICAL TRAINING

The statistics for "Theological, Normal Schools, and Training Classes" are generally so blended that it is impossible to discover the exact number of students in any one of the three divisions.

In the latest statistics, only four Republics are listed as providing theological instruction, namely, Argentina, Brazil, Mexico and Salvador, and it is probable that these countries do contain the majority of theological students under training in Latin America, with a total reported of 178. No doubt there are a great many in secondary schools whose ultimate goal is the ministry, and, should they be counted, especially in Brazil, the number would be greatly increased. Nevertheless, in general, in all Latin America, outside of Brazil, it is admitted that there has been a considerable falling off in recent years in the number of candidates for the ministry.

The statistics for 1935 indicate a considerable increase in the number of "Bible Training Schools." This increase is probably due to the fact that, for the first time in statistical tables, these institutions are segregated from those of a similar nature, and stand out by themselves. It must also be taken into consideration that the many small independent groups mentioned elsewhere do not aspire to "Theological Seminaries," but class their "schools of the prophets" as "Biblical Institutes," or "Bible Training Schools." Unfortunately, for those who wish an exact statistic, these small groups often include, in the figures given for those who are under training, all who attend their denominational meetings. The writer of these lines personally knows of one such group which is listed as having 40 students in its "Bible Training

School." As a matter of fact, said group never had more than that number of believers in the single locality in which it formerly actuated, and, like a good many others of this ephemeral character, has now disappeared from the scene.

At this time, when the evangelical churches of all denominations in Latin America are passing through a period of transition, incident to the withdrawal of a large part of the missionary personnel and a diminution in the amount of financial backing, and when there seems to be an unusual demand for the nationalization of support and leadership, a careful study of the real state of affairs reveals an ominous situation, both in regard to the number and intellectual preparation of the present ministry, and the steps that are being taken to provide for the future. There is, of course, a sharp difference of opinion among the various groups as to the necessity of a cultured ministry. But the confession as to the lack of students, regardless of pre-theological preparation, is almost unanimous.

THE CHURCH

The growth of the National Churches in Latin America has been constant and steady. No marked revival has swept the field,—as in Cameroun, West Africa, where, in 1937, there were some 75,000 inquirers,—but there has been a growing and healthy interest in the spiritual life, and the influence of the evangelical movement in every community runs far beyond its numerical importance. Perhaps one of the greatest proofs of its usefulness is the reflex influence it has exercised on the dominant church, which, because of its contact with evangelical Christianity, is today far superior, in every way, to what it was at the beginning of the century. Among the thinking classes it is no longer a mark of inferior social standing to be a member of an evangelical church, but, rather, a proof of superior culture and a finer moral sense, especially in regard to civic responsibilities. There is slight likelihood that the evangelical churches will ever form more than a comparatively small numerical minority among the peoples of Latin America; but this minority will, or should, like Socrates' "gad-fly on a noble steed," continually incite the dominant majority to greater activity, especially in a higher spiritual life.

For Mexico, in 1903, the annals of evangelical work and workers were short and simple. The combined evangelical forces had 547 native workers, in 98 stations and 434 out-stations, 20,759 communicant members and 1,7000 adherents. In 1911 there were 529 native workers, in 75 principal stations and 520 out-stations, these figures denoting but slight change during eight years. But the total number of native Christians, including baptized persons and adherents, had advanced to 92,156. In 1925 there were 680 on the native staff, working in 272 organized churches and in 298 chapels and other places of worship, and the total of the Christian community is set down as 32,499, this figure based on "Partial returns only." The statistic for 1935 is more complete and shows 445 organized churches, with 565 other places of worship, with a total of 52,050 baptized members and others under instruction. There was evidently a lack of care in preparing the statistics which, in a way, invalidates their usefulness. The serious drop in membership in the churches has never been actually noted, hence the statement that they are based on "partial returns" seems to be correct.

In all Central America, in 1903, there were but 4,969 communicant members in the evangelical churches, with 6,454 under instruction. In 1911 there were 304 ordained and unordained native workers, in 51 stations and 149 out-stations, with 33,687 native Christian adherents. In 1925 the numbers reported were 416 native workers, in 213 organized churches, and 434 chapels, with 29,452 baptized

communicants and others under instruction. And for 1935 the statistic is as follows: organized churches 330, with 661 other places of worship, a native force of 677, and a total evangelical communion of 62,493.

In South America, in 1903, there were 1,087 native workers, in 575 stations and out-stations, with 37,843 communicants and 55,173 adherents. In 1911 the number of native workers was reported to have fallen to 838, in 187 stations and 432 out-stations, with a total evangelical communion of 156,397. In 1925 there were 1,459 native workers in 1,077 organized churches and 2,009 out-stations, with 118,513 communicant members in the churches and 1,192 under instruction. In 1935 in all South America there were, according to the statistical tables, 2,438 workers, with 2,891 organized churches, 4,254 other preaching places, a total communicant list of 309,741, with 62,926 others under instruction.

It is understood that the above figures refer only to National churches. Did they include the foreign communities, such as strong German colonies in southern Brazil and southern Chile, or American, Anglican and Scottish communities in various Republics, especially Argentina, the number would be at least doubled.

MEDICAL WORK

Medical work by evangelical missionaries in Latin America has never received the attention given it in other countries, especially in the Far East. Two or three reasons may be given.

In the first place, each of these Western Republics has its own extensive and generally well organized university system, in which there is always included a medical faculty which sends out each year a considerable number of new physicians. One such medical school, that of Buenos Aires, is rated as probably the largest in the world, with something like 6,000 students in all its departments.

Then, in the second place, there is a somewhat recent development of a somewhat rabid National spirit which more and more precludes the entrance of foreigner practitioners, not only in medicine, but all other professions. Consequently, no medical school has been established by evangelical forces, and the most recent records (1925) show but three training schools for Nurses,—one in Mexico, one in Brazil, and the third in Guatemala.

According to the statistics before us, in 1903 there were 12 foreign doctors in 4 hospitals in Mexico, 1 doctor and 1 hospital in Central America, and 7 doctors in South America; a total of 20 doctors and 5 hospitals.

Strange to say, statistics for 1911 do not mention any doctor or nurse, but the number of hospitals had increased to 14.

In 1925 there were 8 doctors, 2 of them in Central America and 6 in South America. Nurses for the first time appear this year in the statistic, 3 of them in Central America and 13 in South America. There was 1 hospital in Mexico, 1 in Central America and 6 in South America, a total of 8, and, in addition, 31 clinics or dispensaries were reported, 28 of them in South America, 2 in Central America and 1 in Mexico.

In 1935, Mexico reported 1 doctor and 2 nurses, Central America 3 doctors and 7 nurses, South America 9 doctors and 22 nurses, a total of 13 doctors and 31 nurses. This statistic is evidently incomplete, inasmuch as no mention is made of

hospitals or clinics, although it is probable that the number had not fallen below that given for 1925.

Medical work, by missionaries or other foreigners, is destined to disappear soon from Latin America, because of reasons given above. It is now exceedingly difficult, practically impossible, for any foreign doctor to meet the rigid requirements of the local medical faculty in order to secure the revalidation of the foreign diploma, which is a sine qua non for the practice of the profession. Although the foreigner may declare, and prove, that it is his intention to work in the far interior of the continent, even among the most neglected Indians, where no other doctor is or ever has been located, he will, nevertheless, find all sorts of difficulties put in his way, and difficult examinations in a strange tongue will make his entrance into the field impossible.

PHILANTHROPY

In the maintenance of philanthropic institutions, also, the evangelical Missions have done but little, in an official sense, in Latin America. Unlike the countries of the Far East, the Hispanic-American Republics have long had their own orphanages and asylums of various classes, supported by state or municipal grants. The dominant church has also been active in this respect, although it has never lost sight of its own interests in this, as in other work. The evangelical churches have been weak, both numerically and financially, and, moreover, as a rule, have not felt called to enter the field of philanthropic institutions, in view of the fact that it was already occupied, in a sense, by the groups mentioned above.

However, something has been and is being done. In 1911, one orphanage was reported in all Latin America. This was in Argentina, was sustained by the Methodist Episcopal Church, and had 10 inmates. In 1925, Mexico reported 2 orphanages, with a total of 32 inmates. In Central America, in the same year, there were 4 orphanages, with 85 inmates, and, in all South America, there were 8 orphanages, with 239 inmates. In 1935, in Mexico, there were 3 orphanages, with 148 inmates. But 1 was reported from Central America, from Guatemala, with 41 inmates, and South America had 10 orphanages, with 204 inmates.

No evangelical Mission has established a leper asylum, nor a home for untainted children of lepers, nor is there any institution for blind and deaf under evangelical control. Evangelicals have, however, done much to alleviate the sufferings of lepers in various countries, especially in Brazil, Argentina and Paraguay, but have generally worked through State institutions, or with funds raised on the field or generously given by the American Mission to Lepers. With probably 100,000 lepers in South America alone, there is among them a great field for philanthropic service which the Missions have not as yet been able to enter.

FINANCES

The inclusion of the financial statement in the statistic of Foreign Missions is a recent innovation. Before 1935 no place in published statistics was given to a record of the costs involved in carrying forward the missionary program. Consequently, our records are limited to that date, and no comparison can be made with former years.

In Mexico, where there were 4 Younger Churches, 2 Mexican Societies and 16 North American Societies, the total amount received from abroad, in 1935, was \$326,533, while the various churches raised on the field a total of \$158,660.

In the six Republics of Central America a total of \$230,266 is recorded as received from abroad, and \$165,584 was raised on the field. Although this second amount is still less than the former, it speaks well for the members of the evangelical churches in Central America, since their members are generally of the poorer class, and such generous giving must have signified no little self-sacrifice. The only one of the six Central American Republics which reports receipts on the field, in excess of the amount received from abroad, is Panama, which received \$25,627 and raised \$47,692. However, the favorable showing in this was undoubtedly due to the presence on the Isthmus of many foreigners, especially in the Canal Zone, which is included in the statistics, since the National Church itself in Panama is one of the least strong of all those in Central America.

To South America, according to the statistics published for 1935, went \$1,352,980, but \$1,997,939 was raised on the field. The countries of South America, which gave more than they received from abroad, in support of national evangelical work, were Argentina, Brazil, Chile and Peru. Brazil reported \$542,653 sent into the country from abroad, but raised \$1,076,395 in support of its churches, or almost double the amount received from abroad. It is here fitting also to say that most of the money that goes into Brazil, as into other countries of South America, is exclusively for the payment of the salaries of missionaries and their work budget. In most of these countries, the work of the missionary is no longer that of acting as pastor of a local church, but pioneering, on the frontier, or caring for institutions at work in the cities. The churches, as such, are learning to stand alone financially.

Were a statistic available for former years, it would undoubtedly show a much larger amount of money received from abroad and a correspondingly less amount raised on the field. But the financial crisis throughout the world, which suddenly and tragically curtailed the amount of money available for Foreign Missions, threw the National Churches on their own resources, and did much to develop self-support.

John Bailey Kelly
BOARD OF HOME MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA
156 FIFTH AVENUE
NEW YORK

WILTON MERLE-SMITH, PRESIDENT
JOHN A. MARQUIS, GENERAL SECRETARY
BAXTER P. FULLERTON, SECRETARY
JOHN MCDOWELL, SECRETARY
WILLIAM ROBERT KING, SECRETARY
VARIAN BANKS, TREASURER

EDUCATIONAL WORK

FRED EASTMAN
JOHN BAILEY KELLY
PAUL G. STEVENS
JAMES P. GILLESPIE

July 25, 1922

Dr. Robert E. Speer,
156 Fifth Avenue,
New York, New York.

Dear Dr. Speer:

I have just come back from Silver Bay from the Missionary Conference and find in my desk two letters concerning the prospective book on race relationships. These were written in reply to letters which I sent out to some of my friends asking for their suggestions. I am enclosing copies of these letters for your use.

I shall be in the office from August 15th on, and would be glad to talk with you at any time or to call a conference with any others with whom you would like to discuss the matter.

With best wishes, I am

Sincerely yours,

John Bailey Kelly

K/M

C O P Y

June 30, 1922

Mr. John Bailey Kelly,
156 Fifth Avenue,
New York, New York.

Dear Mr. Kelly:

I have been out of the office a great deal during the past month and your letter of June 13th has, therefore, not received the attention which it should have had. The short moments that I have been able to spend in the office have been devoted exclusively to the matters which have demanded immediate attention and I have not had the chance to think very much upon the matter which you present relative to the book which Dr. Speer is planning to write.

I feel sure that Dr. Speer knows so much more about the broader aspects of the problem than probably any one else in the country that I would not presume to suggest a treatment of the subjects as a whole. I do want to urge, however, that in his treatment of the problem he should give some attention to the Mexican situation. I am doing some study along the line of the foreign problem on the Pacific Coast for the meeting of the Synod and have been surprised at the paucity of literature on this subject. Practically every racial group has been treated extensively except the Mexican. The people whom I have consulted along this line and who know the Mexican situation are all surprised that writers have not given more attention to it. It is probably due to the fact that it has not, as yet, become a political issue. The Italians, for instance, more readily become voters and have to be counted upon, therefore, politically. The political aspect of the Japanese problem needs no comment. The vast Mexican immigration in the Southwest, however, has not yet assumed the political importance which would give it prominence. The fact, however, that so few Mexicans become naturalized makes the problem even the more serious.

Now as to a suggestion in the treatment of the general theme, let me say that my experience of the last four years convinces me that the biggest problem that we have in the Americanization of the Mexicans in the Southwest is the Americanization of the Americans in the Southwest. A square deal and fair play and equal rights to all our fundamental principles of the American constitution; and whenever a so-called American citizen denies these rights to others, he is more in need of Americanization than the foreigner with an open heart and a ready mind who chances to have been born upon foreign soil and who cannot speak the English language. Our great difficulty in our social and religious work lies in the fact that we have tried to build up a detached piece of machinery and have considered ourselves as having discharged our responsibilities when we have eliminated all of the personal elements from the situation. There are any number of illustrations which reveal the fact that we, as Christians, are more ready to invest our money, than we are our personality, in the winning of foreigners. If Dr. Speer decides to write the book and plans to give any space to the

Mexican immigrant, I should be glad to be called upon for any help which it is in my power to give.

Sincerely yours,

(Signed) Robert N. McLean

C O P Y

July 12, 1922

My dear Mr. Kelly:

Thank you for your reassuring note as to Dr. Speer's inclination to favor our study book authorship. I have been interested in the number of books recently issued and advertized as in process on this subject.

Of course many users of our books will never seek these excellent guides to knowledge and I presume will need to have a digest and resume in this book of much that is available and coming to one from many printed sources in magazines, daily papers etc. Also some of this reiteration will be needed for background and argument.

I wish Dr. Speer might formulate principles for constructive thought and action from the Christian stand point that will be applicable to other races in their attitude toward Anglo Saxon institutions as well as vice versa.

If this book can contribute toward a sympathy for all races and peoples in their struggles for the larger life and liberty a sincere desire to apprehend each other's essential needs, desires and limitations with a belief in the good that flows through all and the possibility always of evoking it to work on the side of constructive interests and that somehow human beings must in mind and outwardly, determine to find a way of living that will be mindful of the needs of others or face always the other alternative, war and death, then the book will indeed have a wonderful mission.

I believe Dr. Speer is capable of making real and apparent these values with a weight of spiritual force that will be unescapable in its power.

Far be it from me to attempt an outline for such an author. I dare not attempt to chart such a channel - only the well known postings would appear and naught that was new, fresh and arresting.

Signed - Edith H. Allen

September 26th, 1919

The Rev. Frank Mason North, D.D.,
150 Fifth Avenue,
New York City.

My dear Dr. North,

I have delayed replying to your note of September 8th on the chance that there might be some opportunity to talk over the matter and to show you some correspondence. There has been no such opportunity, however, and I venture to enclose herewith a copy of a statement drafted in the form of a minute of the Executive Committee of the Committee on Cooperation in Latin America for its meeting on October 1st. Would any such statement as this be wise? I have read over a good many documents on both sides and the problem is a very complicated and difficult one.

Very cordially yours,

RES:C.

Mr. Inman described to the Committee the measures which he had felt constrained to take personally to arouse sentiment against the military intervention of the United States in Mexico, which newspapers and public speakers have begun afresh to advocate. [He stated the reasons why he believed that such intervention would be wrong and harmful, and explained that his efforts to oppose the agitation had been as follows:

1. A letter to the Secretaries of the mission boards pointing out the evils that would result from intervention and urging them to do what they could to prevent it.

2. The publication of a volume entitled "Intervention in Mexico".

3. His testimony before the Senate Committee in Washington.]

Mr. Speer presented letters which he had received from Mr. C. H. Boynton on behalf of the National Association for the Protection of American Rights in Mexico, and from Mr. C. C. Swain in behalf of the Association of American Producers of Oil in Mexico, with regard to Mr. Inman's statements, and a copy of his reply and of the answers of these two associations: (copies attached)

Attention was called to the fact that Mr. Inman's letter to Mr. Williams and his testimony in Washington had clearly set forth the character of the letter to the Mission Boards referred to by Mr. Williams.

After hearing these communications it was voted -

1. That the Committee on Cooperation in Latin America regards strictly political issues as beyond its province.

2. That it does not venture to express any opinion as to the motives which may actuate any of the individuals or associations which are interested in the Mexico situation.

3. That it believes that the influence and help of the United States

Government and of the American people should be extended to Mexico in peaceful ways, and that there should be no war between the United States and Mexico.

4. That it rejoices to know that this is the view of the ^{National} Association for the protection of American Rights in Mexico and of the Association of American Producers of Oil in Mexico.

5. That it believes that in fairness to the American and Mexican people alike all the facts about Mexican conditions, the favorable as well as the discouraging facts, should be made known, that any activity ^{which might have the effect of inflaming} (tending to inflame) unfriendly sentiment either in Mexico or the United States should be discouraged and that every effort should be made to help Mexico by good-will and kindness to establish order and justice and to provide for the protection and maintenance of all rights of foreigners, as well as of Mexicans in Mexico.

one Association for the Protection of American
Rights in Mexico, 347 -fifth Av.N.Y.C.

C o p y

August 9th, 1919.

Dr. Robert E. Speer,
Secretary,
Presbyterian Board of Foreign Missions,
156 Fifth Ave. N.Y.City.

Dear Sir:

Upon my return to New York, my attention is called to a report made public by the Board of Foreign Missions of the Presbyterian Church in relation to the Mexican situation.

As the very carefully collected data and information of this organization does not bear out the conclusions reached by the author of that report, would you be good enough to inform us whether the Board of Foreign Missions gave careful consideration to the Mexican situation from a broad standpoint of intimate knowledge, or whether it has accepted the individual position of Mr.Samuel G. Inman. Mr. Inman's attitude is capable of but two constructions: That he is deliberately deceived, or that he is deliberately attempting to deceive.

If the Presbyterian Board of Foreign Missions accepts the report of Mr. Inman and his forthcoming book, we would ask an opportunity to present to your estimable body a point of view which is distinctly at variance with Mr. Inman's, and which we consider at variance with Mr. Inman's, and which we consider to be based on incontrovertible facts and documents.

Yours very truly,

(Signed) C.H.Boynton,

Executive Director

C o p y

August 8th, 1919.

Mr. Robert E. Speer,
156 Fifth Ave.
N.Y. City.

Dear Sir:

We have read with surprise the extraordinary statement made by Mr. Samuel G. Inman to the Press of the United States in the name of the Committee on Cooperation in Latin America, representing the American and Canadian Mission Boards working in Latin America.

We cannot believe that such sweeping charges and damaging statements could have been authorized by your organization without giving those affected some opportunity to be heard. We shall, therefore, appreciate your being good enough to inform us whether this statement is the action of the Board in the name of which it is made. This information is desired by us in order that we may determine what course of action we should take.

It must occur to you that we cannot rest quietly under charges so utterly false and so entirely without foundation.

I remain,

Very truly yours,

Association of American Producers
of Oil in Mexico.

By Chester O. Swain.

Vice President.

C o p y

September 6th, 1919.

Mr. C. H. Boynton,
National Association for the Protection
of American Rights in Mexico.
347 Fifth Ave.,
N.Y. City.

My dear Sir:

On returning to New York this week I find your letter of August 9th with similar letters from Mr. Chester O. Swain, Vice President of the Association of American Producers of Oil in Mexico, and from Miss Agnes C. Laut, who writes that at the request of the Association she had made an investigation of conditions in Mexico. I had not seen a copy of the statement to which your letter referred until I secured one yesterday from Mr. Inman, who gave me also a copy of a letter of his with regard to this statement which he had written to Mr. Ira Jewell Williams, and which I enclose herewith. Mr. Inman's letter explains the character of his statement, which was not a report made to or issued by the Presbyterian Board of Foreign Missions or the Committee on Cooperation in Latin-America, which is a Committee made up of representatives of the American and Canadian Mission Boards which are carrying on work in Latin America. Neither the Presbyterian Board nor this Committee has taken any action or made any statement with regard to political conditions in Mexico. The Mission Boards are, of course, interested in the welfare of Mexico, and in the establishment and maintenance of just relations between Mexico and other nations, and are anxious to know all the facts regarding the situation which bear in any way upon their responsibility. The Presbyterian Board has carried on work in Mexico since 1872, and has now a number of missionaries residing in different parts of the country.

There will be a meeting of the Executive Committee of the Committee on Cooperation in Latin America at the close of this month, and very probably questions will be asked then with regard to Mr. Inman's statement and the counter-statements of the Association of American Producers of Oil in Mexico and of the National Association for the Protection of American Rights in Mexico. I should be very glad indeed to have any printed information or published statements of the two Associations, and should be glad also to know whether in reply to any inquiries that might be made, it would be correct to say -

1. That the Association of American Producers of Oil in Mexico and the National Association for the Protection of American Rights in Mexico are not carrying on any propaganda favorable to intervention by the United States in Mexico, and -

2. That these Associations are opposed to Military Intervention by the United States and believe that the influence and help of the United States, so greatly needed in Mexico, should be extended in pacific ways.

Very truly yours,

Robert E. Speer.

C O P Y

August 19, 1919.

Mr. Ira Jewell Williams,
1421 Chestnut Street,
Philadelphia, Pa.

Dear Sir:

Allow me to answer your letter of August 13th, which has come to my office, in which you protest against published statements purported to have been made by the undersigned concerning propaganda in favor of intervention in Mexico.

Let me say that my main interest in this whole matter is the prevention of intervention, which I am convinced would be absolutely unjust and unchristian. I believe it to be my duty toward the particular cause I serve and toward my country and Mexico to do all I can to prevent intervention. In the course of such duty I wrote a personal letter "To Representatives of Mission Boards Present at the Mexico City Conference, February 1919", calling attention to the widespread propaganda in favor of intervention in Mexico, saying that I was astounded at what certain men who had been fighting the movement told a company of interested people concerning such propaganda, particularly that of the oil interests. I then went on to quote what one of our Mexican preachers had told me intervention would mean and urged our missionary forces to use their influence with Congress and the religious press, since the daily press was largely closed to anything favorable to work against intervention.

This was a personal letter and not intended for publication. It was given out to the press without my knowledge.

The letter does, however, represent my present convictions. That there is propaganda which is making for intervention in Mexico no one who reads the papers for himself can doubt. An identical editorial, with exactly the same wording favoring intervention, recently appeared in eight different papers in widely separated areas of this country within four days of one another. The Washington administration itself, according to Associated Press dispatches, has decided that the propaganda is so brazen that it must be stopped. The New York Times recently described four alleged kinds of propaganda regarding Mexico and gave detailed information concerning one propaganda agency representing some of the oil concerns.

The Nation has recently published a series of articles in which very direct charges are made against definite oil organizations and your own connection with the propaganda pointed out. Lawyer Gibbons has recently contributed a whole book directly advocating intervention. So I am at a loss to understand why a statement of mine, which happened to get into the papers, should cause any stir.

While I have no charges against any individual or organization, if any such wishes to consider themselves referred to and can bring clear proof that I have misrepresented them, I shall of course be glad to acknowledge my mistake. It certainly will not prove to be less "defamatory and false", as you call my statements, than the recent letter published in the New York Times in which an association of oil producers refers to me as a Carranza propagandist.

Concerning your references to the new constitution in Mexico, and all the questions involved, you will find what I believe after careful investigation to be the truth of the matter in my book "Intervention in Mexico", where I have endeavored to set forth the whole situation in as sympathetic an attitude as possible toward all concerned. I repeat that my interest in the whole matter is to prevent intervention in Mexico, which I believe would be the unpardonable national sin, just as we have come out of a war to end war and just as Mexico is beginning to return to normal life. I shall be glad to cooperate with any decent forces that are of like mind.

Very faithfully yours, (Signed) S.G. Duman.

C O P Y

September 15, 1919.

Rev. Robert E. Speer,
Secretary, Board of Foreign Missions,
Presbyterian Church of the U.S.A.,
156 Fifth Avenue,
New York City.

Dear Sir: -

My presence in Washington is responsible for this late acknowledgment of and reply to your kind letter of September 6, giving me the information which I requested.

Since writing you, I have learned that the Inman letter went to the press with the following notation: "Released for publication Thursday August 7, by J. B. Wootan, Director of Publicity for the Presbyterian Church in the U.S.A., 156 Fifth Avenue, New York City." The first two paragraphs of this announcement released by Mr. Wootan, Director of Publicity for the Presbyterian Church, stated explicitly that the Inman statement was a report made public by the Board of Foreign Missions of the Presbyterian Church. I quote from the official typewritten announcement sent to the press and signed as noted above:

"New York, August 7, - - The Board of Foreign Missions of the Presbyterian Church headquarters, 156 Fifth Avenue, a report on the Mexican situation in which it is charged that the oil interests *****

The report is transmitted through the Presbyterian Board of Foreign Missions by Samuel G. Inman, Executive Secretary *****

Mr. Inman's statement comes close upon an address made by Dr. Robert E. Speer, one of the Secretaries of the Presbyterian Board, before a conference of the Presbyterian New Era movement in which he said that certain influences were attempting to force intervention and that if Carranza were left along the Mexican situation would be adjusted satisfactorily."

If the above announcement correctly quotes you, I ask the courtesy of a definite reply as to whom you mean by "certain influences" which are attempting to force intervention and what evidence or basis you have for such a statement. If it is influenced by a supposed recent announcement that the President had taken notice of propaganda which had become "brazen" and intended to use legal means if necessary to stop it, I trust that you will take into consideration the fact that this refers to a statement given out from the White House at the time of the Pershing Expedition and had to do entirely with border troubles, as the statement signed by the President himself clearly points out it has nothing whatever to do with the present and I am certain that this Association has had no intimation from any official Government source that any action it has taken was prejudicial to our national welfare or objectionable to the Administration.

In your letter you write that you would be glad to know "whether, in reply to any inquiries that might be made, it would be correct to say:

- "1. That the Association of American Producers of Oil in Mexico and the National Association for the Protection of American Rights in Mexico are not carrying on any propaganda favorable to intervention by the United States in Mexico, and
2. That these associations are opposed to military intervention by the

Sept. 15, 1919.

United States and believe that the influence and help of the United States, so greatly needed in Mexico, should be extended in pacific ways."

First, let me assert that I have no knowledge of the officers membership or activities of the Association of American Producers of Oil in Mexico. It has no inter-relationship with the Association for the Protection of American Rights in Mexico though some individuals are members of both organizations. I am, therefore, in no position whatever to speak for that association, but let me say I have no knowledge nor evidence of any propaganda on their part for intervention.

As to the attitude of the National Association for the Protection of American Rights in Mexico, I beg to say that this association has steadfastly avoided any action which urged or advocated intervention in Mexico and it has studiously declined to offer any suggestion as to a policy by which the rights of Americans in Mexico should be protected. Its sole aim and purpose has been to present substantiated facts as to conditions in that country as it finds them to the U. S. Government and its public. It does not believe that armed intervention is either necessary or advisable for any cause that now exists. Its object is urgently to insist that the persons and lives of American women and men in Mexico, whether residents or transients, shall be safeguarded and that legally and honestly acquired property and other rights shall be protected.

I enclose herewith a copy of the policy of this association which was filed with the State Department on June 23, 1919.

There has been no concealment about the work of this organization and I am ready to exhibit a full file of our publicity work, which you will find surprisingly small.

Thanking you, I am

Yours very truly,

(Signed) C. H. Boynton.

NATIONAL ASSOCIATION *for the* PROTECTION OF AMERICAN RIGHTS IN MEXICO

347 FIFTH AVENUE, NEW YORK CITY

TELEPHONE, VANDERBILT 1626

The Executive Committee:

J. S. ALEXANDER
President of the National Bank
of Commerce in New York

AMOS L. BEATY
General Council of the Texas
Company

GEORGE H. CARNAHAN
President of the Inter-Contin-
ental Rubber Company

EDWARD L. DOHENY
President of the Pan American
Petroleum and Transport Co.

WALTER DOUGLAS
President of the Monctezuma
Copper Company

C. F. KELLEY
Vice-President of the Greene
Cananea Copper Company

THOMAS W. LAMONT
Member of the firm of J. P.
Morgan & Co.

CHARLES H. SABIN
President of the Guaranty
Trust Company of New York

CHESTER O. SWAIN
General Counsel of the Stand-
ard Oil Company of New Jersey

FREDERIC N. WATRISS
Counsel of the Yaqui Delta
Land and Water Company

CHARLES H. BOYNTON
Executive Director

FRANK J. SILSBEE
Secretary

E. W. STETSON, *Treasurer*
Vice-President of the Guaranty Trust Company of New York

September 29, 1919.

RECEIVED

SEP 30 1919

Mr. Speer

Mr. Robert E. Speer,
156 Fifth Avenue,
New York.

Dear Sir:-

In Mr. Boynton's absence from the
city I acknowledge your letter of the 26th
advising of the non receipt of a copy of the
policy of the Association which was filed with
the State Department on June 23, 1919. We
regret this oversight and enclose herewith the
copy of the policy.

Yours very truly,

E. M. Abbey
per H. C. F.
Secretary to Mr. Boynton.

encl.

RECEIVED

SEP 30 1919

Mr. Speer

P O L I C Y
of the
NATIONAL ASSOCIATION
FOR THE PROTECTION OF AMERICAN RIGHTS IN MEXICO
as
Approved June 13, 1919, by the Executive Committee.

It undertakes to justify its name. Its name implies, what is real and urgent, the peril of American rights in Mexico, lawfully acquired under Mexican laws and guaranteed by treaties.

In detail it endeavors to

- (1) Enlist the largest possible membership from those American corporations or individuals who have such rights in Mexico.
- (2) By regular circulars or otherwise to keep members posted, as to all matters which affect such rights and what is being done about them.
- (3) To give through every proper means, to those entitled thereto or interested therein, information regarding all illegal and unfair infringements to such rights - avoiding exaggeration, and being fair to the Government and people of Mexico as well as our own.
- (4) To correct false impressions with regard to rights of Americans in Mexico, created by misleading or false statements in the press or elsewhere.
- (5) To assist our own Government, the Administration and Congress, to understand the situation of American interests in Mexico, and to seek their aid and support whenever and wherever necessary.
- (6) To demand our rights as self-respecting, loyal American citizens ready to help, and asking only what is legal and right - and avoiding the temptations and the reputations of irresponsible complaint.
- (7) In so doing and as a necessary incident thereto, to champion the rights and interests of the worthy people of Mexico and to do everything possible to help them to good government and a better chance in life and civilization, without interference, however, in Mexican politics.
- (8) It advocates stern insistence by the United States Government upon respect for rights of Americans in Mexico, whether such rights be threatened by the provisions of the Mexican Constitution or otherwise, believing that only by such insistence can respect be had for such rights or for the dignity of this country. This is asking only the performance of the guarantees given by the representative in this country of the de facto Government of Mexico, to the effect that the lives and property of foreigners would be respected in accordance with the practices established by civilized nations and the treaties in force between Mexico and other countries.

C O P Y

120 Broadway,
New York, Sept. 18, 1919.

Rev. Robert E. Speer,
Board of Foreign Missions of the Presbyterian Church,
in the U.S.A.,
156 Fifth Avenue,
New York City.

My dear Sir:

In the absence from the City of Mr. Chester O. Swain, your letter of the 6th instant has been referred to us for reply. Whatever the cause, the fact that Mr. Inman's "riot call" appeared in the newspapers as having emanated from your Board of Foreign Missions, was very unfortunate. It contains statements and reflections which however well intended are false, misleading and defamatory. It received credit and attention which would never have been given to it except on the theory that it came from your Board. So far as we have seen, there has been no attempt either by Mr. Inman or otherwise, to correct this misapprehension.

With you, we are interested in the welfare of Mexico, and in the establishment and maintenance of just relations between Mexico and other nations. We have developed in Mexico a large industry on the faith of the then existing laws. When our efforts are beginning to bear fruit, a new government arises and declares that we do not own what we have legally acquired and made valuable. In addition the same government actively violates or fails to protect the lives and persons of our employees necessary in the carrying on of our business and who are Americans. Thirteen murders of Americans since February 1918 have occurred in the oil fields and apparently the end is not yet. Word has just this day been received of the murder of two Mexican employees. Robberies are frequent and growing more so, the last issue of the "Tampico Tribune" giving three cases of robberies of large amounts from different companies. The Mexican Government is now refusing to vize passports to American citizens to go or to return to the Tampico district, except on the condition that any claim of right arising out of loss of life or injury to person, shall be waived in advance, a clear recognition by the Mexican Government of its inability or unwillingness to substantially maintain law and order in the oil fields of Mexico - a portion of Mexico which for four hundred years prior to 1918, has known no disorders.

The Association has no desire or aim except the protection of American lives and property, the maintenance of law and order by a stable Mexican Government. If the Carranza Government becomes such a government, the situation will be completely met.

In answer to your inquiries as to whether this Association is carrying on any propaganda favorable to intervention by the United States in Mexico, we answer, no. This Association has published certain documents setting forth the facts relative to the present situation in Mexico, a perusal of which will convince you of their accuracy and sincerity. We defy Dr. Inman or any other of our calumniators to show either any false statement or any appeal for armed intervention in any of these publications.

In reply to your inquiry as to whether this Association is opposed to military intervention by the United States and believes that the influence and help of the United States so greatly needed in Mexico should be extended in pacific ways, we answer "Yes." We call your attention to the fact that Dr. Carranza and his faction have had the influence and help of the Administration of President Wilson ever since they raised

the banner of revolt against Huerta. The sympathy of President Wilson has been expressed in every speech that he has made referring to the Mexican question. Carranza is in authority in Mexico by reason of this help and influence. This help and influence should be continued as before and additionally in the way suggested to Mr. Inman in a letter written to him by this Association, that is, for friends of President Carranza to advise him to avoid any pretext for military intervention, by such a course of conduct as will afford no reason therefor. We believe, as you do, that if Mexico properly protects foreign citizens and respects their rights, military intervention cannot possibly take place.

If Dr. Inman is sincere in his desire to avoid armed intervention in Mexico, he will cease to vilify Americans suffering from the misfortune of being engaged in business in Mexico and will cooperate with them to see that no reason for armed intervention shall exist.

Trusting that you find your questions answered by the foregoing, we beg to remain

At your service,

THE ASSOCIATION OF PRODUCERS OF PETROLEUM IN MEXICO.

BY. (Signed) Ira Jewell Williams, J.W.

September Twenty-sixth
1919.

Mr. C.H. Boynton,
National Association for the Protection of
American Rights in Mexico,
347 Fifth Avenue,
New York City.

My dear Sir,

I received your courteous letter of September 15th and am very much obliged for your direct answer to the inquiries of my letter. You ask for further information with regard to the statement which you quote as attributed to me. I do not recall the exact language used in the address, but my reference at the time was to the Hearst newspapers and their anti-Mexico and anti-Japan propaganda. At that time I did not know anything of the work of your Association or of the Association of American Producers of Oil in Mexico.

It was a satisfaction and reassurance to receive the clear statement in your letter that the National Association for the Protection of American Rights in Mexico believes that armed intervention is neither necessary or advisable for any cause that now exists. I have seen only one of the bulletins of the Association and should be glad if my name could be put on the mailing list to receive them. The bulletin which I saw appeared to set forth exclusively the unhappy conditions in Mexico. Would it not be possible in other bulletins to deal also with the more hopeful facts, and to set forth what can be truthfully said favorable to the effort which the Mexican Government is making to establish order and the necessary conditions

Mr. C. H. Boynton, #2.

of progress and prosperity. The unrelieved statement of the dark facts alone is not such a statement as we should like to have made in Mexico regarding the United States and it is open to the danger, is it not, of fostering a state of mind at variance ^{with} ~~is~~ your belief with regard to intervention.

Through some clerical oversight your letter did not enclose a copy of the policy of your Association which was filed with the State Department on June 23, 1919. I should be very much obliged for a copy of this paper.

Very truly yours,

RES:C.

F. M. North

CORRESPONDING SECRETARIES
S. EARL TAYLOR
FRANK MASON NORTH

Board of Foreign Missions
Of the METHODIST EPISCOPAL CHURCH

150 Fifth Avenue
NEW YORK CITY

CABLE ADDRESS, MISSIONS PHONE, 2130 CHELSEA

PRESIDENT
BISHOP LUTHER B. WILSON
TREASURER
GEORGE M. FOWLES

[Handwritten signature]
January 20, 1920.

The Rev. Robert E. Speer, D.D.
156 Fifth Avenue,
New York City.

My dear Dr. Speer:-

Long ago these papers should have been returned to you. The question of issuing a statement has practically settled itself, has it not? I am very sorry if, by holding these letters in my folder so long, I have occasioned you any inconvenience.

Yours cordially,

[Handwritten signature]

FMN
HBB

Enclosures

✓ *Booth Speer:*

This meets my hearty approval.

Oct 24

E. M. Hall

FILING DEPT

NOV. 22 1919

SECRETARIES

The Committee on Cooperation in Latin America which represents the Mission Boards of the United States and Canada which are carrying on work in Latin America, at the meeting of its Executive Committee on October 1st discussed at length the situation in Mexico and the effect upon missionary work in that country and throughout Latin America of the policy of the United States in its relations to Mexico. The Rev. S. G. Inman, the Secretary of the Committee described the measures which as an individual acting, not for any committee, but upon his own responsibility and within the bounds of his personal liberty he had felt it to be his duty to take to arouse sentiment against the possibility of military intervention. He stated the reasons why he believed that such intervention would be wrong and harmful, and explained that his efforts to oppose any agitation which might issue in intervention had been as follows:

1. A Letter to the American delegates to the missionary conference of Christian workers held in Mexico City in February, 1919, pointing out the evils that would result from intervention and urging them to do what they could to prevent it.

2. The publication of a volume entitled "Intervention in Mexico."

3. His testimony before the Senate Committee in Washington.

Letters were presented to the Committee from the National Association for the Protection of American Rights in Mexico and from the Association of American Producers of Oil in Mexico objecting to some of Mr. Inman's statements and declaring in the clearest terms that these associations were not engaged in any propaganda in favor of intervention and that on the other hand they were opposed to it. Mr. C. H. Boynton of the National Association for the Protection of American Rights in Mexico, wrote: "I beg to say that this association has steadfastly avoided any action which urged or advocated intervention in Mexico and it has studiously declined to offer any suggestion as to a policy by which the rights of Americans in Mexico should be protected. Its sole aim and purpose has been to present substantiated facts as to conditions in that country as it finds them to the U.S. Government and its public. It does not believe that armed intervention is either necessary or advisable for any cause that now exists. Its object is urgently to insist that the persons and lives of American women and men in Mexico, whether residents or transients, shall be safe-guarded and that legally and honestly acquired property and other rights shall be protected." Mr. Ira Jewell Williams, of the Association of Producers of Petroleum in Mexico, wrote: "In reply to your inquiry as to whether this Association is opposed to military intervention by the United States and believes that the influence and help of the United States so greatly needed in Mexico should be extended in pacific ways, we answer 'Yes' "

After a full discussion of the whole subject the Committee voted that it regarded strictly political issues as beyond its province as a committee; but that it believed that it was both appropriate and obligatory for it to declare its conviction that Mr. Inman was right in his contention that the influence and help of the American people should be extended to Mexico in peaceful ways and that there should not be war or armed conflict between the

two countries. The Committee was gratified to learn that in this view its convictions were shared by the National Association for the protection of American Rights in Mexico and the Association of American Producers of Oil in Mexico. The Committee further expressed its belief that in fairness to the American and Mexican people alike all the facts about Mexican conditions, the favorable as well as the discouraging facts, should be made known, that any activity which might have the effect of inflaming unfriendly sentiment either in Mexico or in the United States should be discouraged, and that every effort should be made to help Mexico by good will and kindness to establish order and justice and to provide for the protection and maintenance of all rights of foreigners as well as of Mexicans in Mexico.

The judgment of the missionaries in Mexico as to conditions there was expressed in the following resolution adopted at the ^{missionary} conference held in Mexico City in February 1919:

"The Conference of Christian workers meeting in the City of Mexico February 17th to 22nd, 1919, wishes to express its deep gratitude for the cordial way in which it has been received by all the people and for the fact that improved conditions and the open-mindedness of the people permit Christian work to be carried on in all parts of the Republic, with protection and welcome for the workers.

"The twenty delegates from the United States, before arriving at the Capital, have visited their work in all sections of the country, the routes of some being through Nogales, Sonora, Sinaloa and Guadalajara; others through El Paso, Chihuahua, and Aguas Calientes, others through Laredo, Monterrey, and Saltillo, others through Matamoros, Victoria, Tampico and San Luis Potosi, and others through Vera Cruz; Jalapa and Puebla. Such travel has been attended with no untoward incident whatever, and with a far greater degree of comfort than was anticipated.

Many encouraging evidences were found of the fact that the country is slowly but surely returning to normal conditions; socially, economically and politically. While some outlying districts are still greatly disturbed, practically all the centers exhibit stable conditions.

"We recognize keenly the many difficulties against which the government is working in restoring the country to a normal life, and register our hearty sympathy with the Mexico people in their earnest struggle toward the real democracy.

"We pledge ourselves to do all within our power to promote a closer friendship and clearer understanding between the two neighboring Republics, both by making known in the United States the real developments and deep aspirations we have found among the Mexican people, and by encouraging in every possible way the increase of these institutions and movements which are set to aid Mexico in her struggle toward a new life."

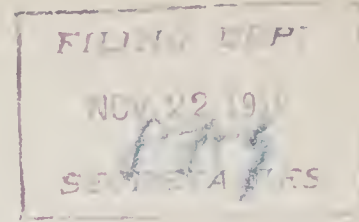
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NOV 1 1919

Mr. Speer

Mrs F S Bennett

Woman's Board of Home Missions
of the
Presbyterian Church in the United States of America
156 Fifth Avenue, New York, N. Y.



October 31, 1919.

Dr. Robert E. Speer,
156 Fifth Avenue,
New York City.

My dear Dr. Speer:

Owing to my absence from home your letter of October 17th relative to the statement in regard to intervention in Mexico has just come to my attention. The statement seems to me to meet a very present need and I hope it is going to be given wide publicity, placing as it does the National Association for the Protection of American Rights in Mexico and for the Association of American Producers of Oil in Mexico on record from ~~them~~ the written statements of their representatives. If this might be in leaflet form as well as in an article in some publication it might be used by the Boards very widely.

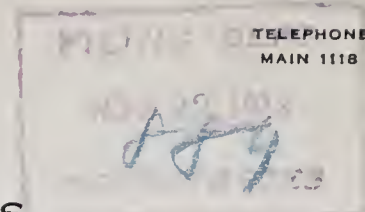
Very sincerely yours,

(Mrs. F.S.)

M. Katherine Edgett

CABLE ADDRESS
"LIBERATE" NASHVILLE

S. H. Chester



EXECUTIVE COMMITTEE OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE UNITED STATES
216 UNION STREET P. O. BOX 158

S. H. CHESTER,

SECRETARY OF FOREIGN CORRESPONDENCE

Mr. Speer

NASHVILLE, TENN. Oct. 25, 1919

Dr. Robert E. Speer,

New York, N. Y.

Dear Dr. Speer:-

I have received your note, enclosing the proposed statement for publication in regard to Mr. Inman and matters in Mexico. I very cordially approve of this statement, and unless otherwise instructed, will publish it in the January number of The Missionary Survey. We have to furnish our copy 40 days in advance of publication, and consequently all the copy for the December number has been forwarded.

Very cordially yours,

S. H. Chester

ALFRED E. MARLING
CHAIRMAN

J. R. Mott
B. H. FANCHER
TREASURER

JOHN R. MOTT
GENERAL SECRETARY

Ady

The International Committee of Young Men's Christian Associations

347 Madison Avenue, New York.

RECEIVED

OCT 24 1919

Mr. Speer

October 23rd, 1919

Dear Robert:

Your letter of October 17th enclosing the proposed statement about intervention has been received. It impresses me favorably at first reading. I am sorry to say that I have not had time to read Inman's book. I am, therefore, unable to express a judgment concerning the book.

Very cordially yours,

J. R. Mott

Dr. Robert E. Speer,
156 Fifth Avenue,
New York City.

M

ALFRED E. MARLING
CHAIRMAN

E. T. Colton
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GENERAL SECRETARY

The International Committee of Young Men's Christian Associations

347 Madison Avenue, New York.

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OCT 23 1919
RELIGIOUS WORK DEPARTMENT

Mr. Speer

October 22, 1919

Dr. R. E. Speer,
156 Fifth Ave.,
New York City.

My dear Speer:

Replying to your inquiry of October 17th may I state that I have read the statement prepared for publication on behalf of the Committee on Cooperation in respect to Mr. Inman's activities against intervention in Mexico, and that it has my hearty approval.

Yours sincerely,

E. T. Colton

ETC/AD

RECEIVED

NOV 8

Mr. Speer

Henry C. King

OBERLIN COLLEGE
OBERLIN, OHIO
OFFICE OF THE PRESIDENT November 6th, 1919

AP 7

Dr. Robert E. Speer, Chairman
Com. on Cooperation in Latin America
25 Madison Avenue, New York City.

My dear Dr. Speer:

I think I have no suggestions to make as
to additions or changes in your statement of October 17th.

Very sincerely yours,

Henry C. King.

John A. Marquis

THE BOARD OF HOME MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA
156 FIFTH AVENUE
NEW YORK

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JAM

RECEIVED

NOV 10

Mr. Speer

November 8, 1919.

Dr. Robert E. Speer,
156 Fifth Avenue,
New York City.

Dear Dr. Speer:

I have just returned from a month's absence and find your letter of October 17th, with the statement of your Committee on conditions in Mexico. I am heartily in line with the position and feel grateful to the Committee for setting the matter out so clearly.

Sincerely yours,

John A. Marquis

JAM:ES

RECEIVED

Wm Cabell Brown.

119

906 Park Avenue,
Richmond, Virginia,
November 1, 1919.

Mr. Robert E. Speer,
25 Madison Avenue,
New York City.

My dear Sir:-

I have received and read with interest yours of the 17th ultimo, enclosing a statement concerning conditions in Mexico.

Of course, as you know, I have no right to commit the Mission Board of our Church to anything, but personally, and as a member of the Executive Committee of the Committee on Cooperation in Latin America, I fully agree with the statement that you have drawn up for publication. I think everything possible ought to be done to prevent armed intervention in Mexico. An armed conflict between the two countries would be disastrous to all missionary work, and everything possible should be done to discourage any activity which might have the effect of inflaming unfriendly sentiment either in Mexico or the United States.

I shall be very glad, therefore, to have my signature appended to the statement as a member of the Executive Committee, though not authorized to speak for my Church.

Faithfully yours,

Wm Cabell Brown.

WCB-E

Gilbert N. Brink

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PHILADELPHIA, Oct. 29, 1919.

Dr. Robert E. Speer,
Committee on Cooperation in Latin America
25 Madison Ave.,
New York City.

Dear Dr. Speer:-

Upon my return to Philadelphia today I find your letter of October 17th together with the statement prepared by the Committee consisting of Dr. Chester, Dr. North, Mr. Inman and yourself relative to the conditions in Mexico.

I am writing at once to express my complete concurrence therein.

Very sincerely yours,

Gilbert N. Brink
General Secretary.

GNB-LEC

Wm. I. Haven

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Oct. 25, 1919.

Robert E. Speer, LL.D.,
Committee on Cooperation in Latin America,
25 Madison Avenue,
New York City.

My dear Dr. Speer:

I have your favor of the 17th of October with its enclosure, which I have read carefully. I have no objection to it, save that perhaps I ought, in absolute honesty, to say that this appears to support not alone Mr. Inman's contention, as you call it, in favor of peaceful intervention solely; but also his charge against certain American interests which I do not think has been proven. If you were to say that Mr. Inman was right, 'so far as his contention that the influence, etc., or Mr. Inman was right' in his general contention, you would, from my point of view, be more accurate and not place the Committee, as such, back of his charges, which of course comes to be a matter for the Committee to consider, wholly because of the unfortunate publicity. I heartily believe in standing by an officer of such service and distinction as Mr. Inman, but I am not certain that there ought not to be some discrimination in our pronouncements that would make it clear that the thing we are standing by is the general contention, rather than the particular charges.

Cordially yours,

Wm. I. Haven
General Secretary.

WIH/FB

J. E. McAfee

889

The American Missionary Association

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LURA BEAM,
Assistant Superintendent of Education

287 FOURTH AVENUE, NEW YORK
Telephone, GRAMERCY, 3622

New York,October...23,.....19 19.

Dr. Robert E. Speer,
Committee on Cooperation in Latin America,
25 Madison Avenue, City.

My dear Dr. Speer:

Your circular letter of October 17 to the members of the Executive Committee of the Committee on Cooperation in Latin America is at hand.

My judgment upon the enclosure is of little value since I did not attend the meeting of the committee on October 1 and, therefore, did not follow the discussion which occurred at that time.

I have a distinct impression, however, that the first half of page one of the statement prepared by the committee would much better be omitted. It sounds to a casual reader like an attempt to white wash Mr. Inman. It probably is not so intended, but the impression seems to me bad. This portion expressly states that the activities referred to are those of an individual, and that in them he was not representing the committee. Why make any reference to these activities, therefore? He can stand on his own feet, and there would not seem to be call for the committee to compromise him, as this statement seems to me to do.

If it is desirable that the committee should make a statement relative to the Mexican situation and the peril of intervention by the United States, the rest of the paper with very slight modifications can be made to answer this purpose, but it seems to me distinctly weakened and the issue confused by the reference to Mr. Inman's personal activities.

I must repeat that my judgment has little value since I did not follow the discussion in the meeting of the committee.

Very sincerely yours,

J. E. McAfee

The International Committee of Young Men's Christian Associations

347 Madison Avenue, New York.

RECEIVED
FOREIGN DEPARTMENT OCT 27 1919

Mr. Speer

October 24, 1919

Dear Mr. Speer:

Mr. Colton has turned over to me your circular letter of October 17 to the members of the executive committee of the Committee on Cooperation in Latin America, with reference to the statement prepared by the sub-committee on the Inman matter. I have read this statement with much interest and have talked the matter over with Mr. Jenkins as well as Dr. Mott. Dr. Mott has, I believe, written you in reply.

Personally, the statement does not meet with my approval. In the first place I think it is very difficult for the Committee to justify the acts of Mr. Inman as individual as compared with his responsibility as secretary to the Committee (the first paragraph). You cannot divorce these two phases of a man's work. At the same time it is probably wise and best to stand back of him in some way, though at the same time it seems to me the Committee might well state that they had advised him, or recommended to him that he abstain from mixing in politics here and in Mexico and confine his efforts to education of the American people and reporting on actual conditions in Mexico, and not to fighting others opposed to his views, or trying to controvert the facts which they attempt to establish.

In line with this I am not in favor of including in the statement the resolutions adopted at the Mexico City conference in February 1919. The delegates, in these resolutions, attempted to pass judgment on conditions in Mexico when most of them knew very little about the facts in the case. Indeed I happen to know that a number of the men were not at all in favor of these resolutions or of the conclusions to be drawn from them and only kept silent when they were finally passed because they thought further discussion would offend the Mexicans present. Two of the delegates at this conference were in my office yesterday and told me what I have just stated to you. They both feel that the impression given by these resolutions as to hopeful conditions in Mexico was not true to fact then and is less so now.

As the statement which you sent me will, when published, at once raise an issue of fact again and as such issues only lead to charges and counter charges I would suggest that all the resolutions adopted at Mexico City quoted in the statement be omitted, or at least only the first three lines and the last six be given.

I hope you will appreciate the frankness with which I have discussed this matter and understand that, in doing so, I do not wish to seek to blame Mr. Inman for anything that he has done; but only to suggest a course which I think will strengthen him and the work of the Committee if it is carried out.

Yours sincerely,



Dr. Robert E. Speer
156 5th Avenue
New York City

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Board of Foreign Missions Of the METHODIST EPISCOPAL CHURCH

150 Fifth Avenue
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GEORGE M. FOWLES

RECEIVED

OCT 18 1919

Mr. Speer

October fifteen
- 1919 -

Dr. Robert E. Speer,
156 Fifth Avenue,
New York City.

My dear Doctor Speer:

In looking more carefully over the suggested statement for the Committee on Cooperation in Latin America, two or three questions arise.

First: Is it not the fact that the letter written by Dr. Inman was sent to the individuals who were members of the Conference or Council held in Mexico? It seems to me that it was so addressed, though I have not a copy at hand; and that it was not addressed, primarily, certainly not exclusively, to the Secretaries of the Mission Boards.

Second: Would it not be possible to add a clause either in the one, two, three items or in the sentence above, stating that Dr. Inman not only acted as an individual but recognized fully that in what he wrote and did, he was in no way committing the Boards which were participants in the Cooperation Committee, who should be left to make any statement they might choose on their own behalf. I still feel that it is wise, in view of the attacks that are made, to do two things - one, to protect Dr. Inman from imputation of any false position or untrue action; and at the same time to protect the Boards from the accusation of connivance at what, by some at least, has been deemed to be a definite attack upon individuals or groups without evidence and without opportunity on their part for interpretation or denial. Somehow, it seems to me that a few words here would do that without any reflection upon Dr. Inman. I do not urge it, however, since I think I have expressed myself with quite as much fullness and directness as it would be proper for me to do.

Yours cordially,

FMN
JL

W. L. Wilson

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GEORGE W. CHILDS
Editor and Proprietor from 1864 to 1894

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ENTERED AT PHILADELPHIA POSTOFFICE AS
SECOND-CLASS MAIL MATTER

Philadelphia, Thursday, September 18, 1919

"Mexican Propaganda"

THE Senate committee investigating Mexico has found out what most people have expected for some time, and that is that most of the associations which, from religious or political motives, have been agitated about "a plot among the interests" to force America intervention in Mexico have been merely the press agents of Carranza, and very cheap Socialistic and radical anti-American press agents at that. On the other hand, the committee has brought out that such organizations as the National Association for the Protection of American Rights in Mexico was organized of necessity to protect property and personal rights of Americans in Mexico, who, among other things, have been adding to the resources of the country even in wartime and keeping the peons alive by giving them employment, and are perfectly allowable organizations operating in the open and for proper purposes. The fact is, the refusal of Secretary Bryan to give any help to American interests in Mexico and his curious blacklisting, as it were, of anybody who had carried American ideas into the country, forced the Americans, as well as other foreigners, to defend themselves. It is this kind of defense that tells the truth about Mexico that the paid agents of Carranza have dubbed as provocative of intervention. That the Carranza agents are being shown up in their true light is one of the best things that have come out in Washington for some time.



Returned to

Mr. R. E. Speer
156 Fifth Avenue,
City.

With thanks from
Mr. Inman

AFTER FIVE DAYS RETURN TO
THE BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE
NEW YORK

Editor of the Public Ledger,
Philadelphia,
Penna.

September 22nd, 1919

Editor of the Public Ledger,
Philadelphia,
Penna.

Dear Sir,

Will you kindly allow me to correct a statement made in the editorial in the Ledger of September 18th, entitled "Mexican Propaganda?" It is stated there that the Senate Committee investigating Mexico has found out that "Most of the associations which from religious or political motives have been agitated about a plot among the interests to force American intervention in Mexico have been merely the press agents of Carranza." It is these associations also, apparently, which are referred to later in the editorial as "the paid agents of Carranza."

I can not speak for any political associations but I think I know the facts in the matter as regards religious organizations and I believe that the statement in the Ledger is entirely erroneous. I believe the fact to be that not one missionary board or religious association of any kind whatsoever in the United States receives directly or indirectly one dollar from Carranza or has any relationship whatever to him or to the Mexican government and they are press agents for nothing except truth and good-will. The testimony before the Senate Committee in Washington, affords no foundation whatsoever for the statements in the Ledger's editorial so far as religious organizations are concerned.

As to the sentiment of the religious organizations of the country with regard to present military intervention in Mexico, I know of no agitation among them over any "plot among the interests" but I believe that Mr. Inman was right in declaring, in his testimony before the Senate Committee, that the religious forces of the United States are opposed to war with Mexico or to military intervention. And this, I

Page #2.

understand from Mr. Boynton is the view of the National Association for the Protection of American Rights in Mexico, of which he is Secretary, and which, he clearly states, "does not believe that armed intervention is either necessary or advisable for any cause that now exists."

Very truly yours,

RES:C.

The Board of Foreign Missions
of the
Presbyterian Church in the U.S.A.

156 Fifth Avenue

OFFICE OF SECRETARY

New York

September 22nd, 1919

Editor of the Public Ledger,
Philadelphia,
Penn.

Dear Sir,

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Page #2.

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Very truly yours,

RES: C.

S. J. Inman

AMERICAN SECTION

OF THE

COMMITTEE ON COOPERATION IN LATIN AMERICA

REPRESENTING THE AMERICAN AND CANADIAN MISSION BOARDS WORKING IN LATIN AMERICA

25 MADISON AVENUE, NEW YORK

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OCT 6 1919

Mr. Speer

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OFFICE OF EXECUTIVE SECRETARY:

25 MADISON AVENUE, NEW YORK CITY
TEMPORARY CABLE ADDRESS "STUDENT"
TELEPHONE MADISON SQUARE 9890

9 October 4, 1919.

Mr. Robert E. Speer,
156 Fifth Avenue,
New York City.

Dear Mr. Speer:

I am sending you herewith copy of a letter I
have just received from a man in Mexico, in which I am
sure you will be interested.

Yours faithfully,

S. J. Inman

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Enc.

COPY

Saltillo, Coahuila, Mexico.
September 13, 1919.

Dr. S. G. Inman,
League of Free Nations,
New York, N. Y.

My dear Sir:-

It gives me great pleasure in addressing you after reading an article in reference to you and your stand regarding Mr. Carranza, Mexico, and the Mexican people, and while I read about all kinds of trouble down here in the newspapers from the United States of America, and seemingly every one in the U.S.A. has got it in for this country and her poor people and things in general, you are one of the very few that has had one kind word to say in behalf of said people or country, and it is very commendable of you, for you are right and taking the Christian view of the situation.

Now I am only just a plain mining man, and own some little mining property in this country, and have made more than twenty five trips to Mexico, and to a great many portions of the country, and with all my traveling both in normal times and during the revolutionary times for the last fifteen or eighteen years, I can truthfully say that I have been treated as well as any one could wish for, for there are so many poor people in this country that have many of the things in this world, and they can't dine one royally, but I will guarantee that they will give the stranger the best they have every time he comes. Think of the opportunities these people have had compared with our country the U.S.A. I feel sorry for them, and it will make any mans heart ache that has a spark of real man in his make up, to see how these poor creatures have to eke out an existence.

I am a true American citizen as any one else, at same time I am not in favor of intervention at all, and I also think if the United States of America sends her soldiers down here to murder these poor people, there certainly will not be any honor attached to it in any shape or form. Think for a moment of a great and powerful nation like the U.S.A. jumping on a little starving nation like this, Would you call this Christianity? Not if the bible is true, and I know it is. I know we have lost some American citizens in this country, and at same time we know that some of these same citizens were about of the lowest type that we had in the U.S.A. and if you could see some of this "booze" soaked trash raising trouble most of the time, you would have very little use for them, and some of these have met their waterloo, again we have lost some men of the U.S. that were good men, this is very regreatable to fullest extent, and on the other hand we should take a look on the other side of the question. Please tell me what has been said much less done with the men that have murdered the Mexican citizens in the U.S.A. I will venture to say that there are more Mexicans murdered in the one State of Texas, than all Americans murdered in the Republic of Mexico, and please show me three cases where the murderer was punished in last ten years. No, No, not a case of it that I know anything about and I have lived in Texas many years.

I can cite you to many people that will varify this statement, I know of one party that was living in the lower Rio Grande country a few years ago near Brownsville Texas, and they told me that they counted only fourteen Mexicans that

had been murdered beside the road.

I can get a sworn statement from these people regarding this. I also know a friend of mine in Fort Worth Texas that said he saw an American soldier shoot an old Mexican from his horse across the river at Laredo. I saw a gentleman from Eagle Pass Texas this week and he said that more Mexican people had been killed simply as target practice than all the Americans killed down here, he also made statement that as far as aviators from the U.S.A. coming down here, that he saw one only a few days ago fly so far into this country that it went out of sight. I noticed an article in paper that two airplanes were seen in Chihuahua, Sonora State a few days ago, and gave the number of planes. The numbers were E 344 and B 335, this occurred Sept. 4.

Now for justice to all and to be honest and fair with Mexico or any other country, and if the U.S. sends her troops down here, they should first have some HONORABLE cause to do so, for there will not be any honor attached to it for present time, and it will be looked at and referred to as a disgraceful act of the U.S.A. and we do not want any of that.

We have heard a great deal about the cattle stealing going on from Texas cattle men, and I heard an American cattle man say not more than three months ago, that he would bet that there had been a hundred cattle stolen from this country to every one that had been stolen from the U.S.A. by the Mexicans. Of course I know nothing about this. I do wish I could have been with you during the investigation to give you a few pointers and questions for those rabid stirrers up of war, strife, etc, etc, Now they will stir it up and not a single one of that bunch will shoulder a gun, nor will they let their sons come down, But on the other hand they may have their hands in the pie getting "WAR BABY ORDERS" either for their personal industries, or maybe some of their supporters, etc. God in heaven only knows what is under all this fuss they are trying to raise.

I also note that the U.S. government has appointed these three representatives to get all data etc, that they can regarding the Mexican situation, and are now going from place to place getting testimony, etc, But who are these parties, now I do not know a thing about one of them, but I have already heard and read that they were known for their hatred towards Mexico and her people. I mean the two of them. Is this fair and just, I hardly think so. I say, why is it that the U.S. can't get some Christian men to represent them, and be sure that they are not haters of any country or people. But honestly I hardly think two of these parties are looking for this kind of evidence.

I only wish I was able to come up to your city and go with you and tell a few things that I know of, but as I am a small potato and no political pull, I know there is no such grand opportunity for me. I also know that the reports that we see in papers about this country is about ninety nine per cent untrue, and some people come down here and return and want to tell a lot of scary things about this country, and try to make believe that all Mexicans carry a dagger and six-shooter, but all the trouble is not down here by any means. This reminds me of a cartoon in one of the Mexican papers a few days ago. It showed Villa away up on a mountain sitting with his trusty gun across his lap, and he was taking a look over in the U.S.A. and the picture showed murdering in places, stealing in others, Riots, Strikers by the hundreds of thousands, workmen blowing and burning up their employers property, etc, etc, and he Villa said I think it is about time I was INTERVENING. ha, ha. Now this is about true IF we will only lay down all prejudice, and compare our country with advantages of Christianity good schools, etc, with this poor country that have had nothing but war from their first existence.

I think there is an undercurrent regarding our soldiers coming down here, and I honestly think it is the greed of gold with the big corporations of the United States of America. We all know they have things about as they wish in the U.S.A. and they are not going to stop until they get this country under their dishonest control. For instance why is it that we get food cheaper down here than up in the U.S.? and think of meat being about one third of cost as it is up there. Think of oranges selling for fifty cents Mexican money in markets, and twenty five cents per hundred in orchards, well this is what I bought them for last season. But the Fruit Growers Association of California do not control these prices and they do in the U.S.A. They got a bill thru Congress that this fruit had "bugs" on it, ha, ha, Yes they could destroy every orange tree in Calif. and then let this fruit be shipped in duty free and the price of better oranges than Calif. ever produced would be about one third of what we have to pay for Calif. oranges. Fact of the case is about the bugs and Mexican fruit not being good is all a lie, and the Mexican fruit is much better than Calif. fruit. But the TRUSTS RULE in the U.S. This is what I think of the whole business. I course I could not let you put this out for publication, for fear the bunch (TRUSTS) would have me rail roaded to some prison. But I am going to take up for the right, and I hate to see our country be dragged into a dishonorable war, by a lot of stinking low down representatives of BIG TRUSTS. It sure hurts me to think of our country being lead into a thing like this, and it will ever be a disgrace to us. And friendly relations towards the American is getting better all the time, and will improve, IF the U.S. will keep her soldiers out of this country, also their airplanes, for I think we have plenty of air and as much GAS in the United States as any where else. Think of the aviators from the United States coming over to this country a few Sundays ago and flying so low that they broke up the bull fight, this occurred at Matamoros only about three weeks ago.

Invasion is what the blooming germans want us to do, and if we are so foolish as to do it they will get the business from this country, for they are already courting the trade.

Now Dr. Inman you do not know how lots of the people appreciate your stand in this matter, and I assure you that I appreciate it very much and wish I could come up and tell you more about things and give you names of parties that you could refer to.

With best wishes for you and I hope to meet you some day.

I am yours very respectfully,

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Please pardon the many mistakes or blurs in this letter for my mmachine is out of order.

extra copy

March 23rd, 1920.

(dictated March 9th)

Bishop W. P. Oldham,

My dear Bishop Oldham,

I am sending you herewith a copy of the minutes of the last meeting of the Committee on Cooperation in Latin America. We had a very good meeting with many hopeful reports. Indeed I think we have a great deal to be thankful for in the matter of the deepened interest in the home churches in Latin America. I wish there had been an equal advance in the number of strong men and women sent out from the Home Church to the Latin American fields. I can imagine how hard pressed you must be at times to provide for the existing work not to speak of seizing the new opportunities or pressing on into the promising though difficult tasks that are waiting to be done. The Centenary Movement of the Methodist Church has furnished you with abundant funds and if the campaigns of this spring succeed the other churches will be well equipped financially for advance work. The question will be as to whether we can find enough men and women of the right type to do what needs to be done in Latin America. You yourself are worth many hundreds of thousands of dollars, and if only a few young men like you might be sent out to you, useful as the financial resources are, these men would make them infinitely more useful and would be themselves of more service to Latin America than boundless financial resources, lacking such lives to use them.

I have had several good letters from Dr. Browning recently, and we are hoping to see him after the Central American Conference at Guatemala for which the delegates have already sailed. Mr. Inman has gone, I think Dr. Farmer from your Board, Mr. Day, and one or two others from ours. I should have loved to go but it would

Bishop Oldham-2-

have been a pure piece of selfish indulgence. There are too many other things less attractive but deadly important that have to be done here.

The problems of the Interchurch World Movement are more numerous and intricate than can be described. You can realize what questions have been involved for your Church, anxious to cooperate, and yet facing the fact that you have just finished a great campaign and cannot plunge the Church into another one. Each denomination has had problems equally grave, though of different character, and the Movement itself, has had innumerable problems within, some of the most important of which are far from being solved. Still all this confusion itself is a sign of life and movement, and while there is a great deal that one is disposed to question and even flatly disapprove, yet the tendency is right, and one wants to do everything in his power to advance everything that draws men together and sends them forward with a common heart to a common task. The awful barrier always is that what sets out to do all this may through own own stupidity or impatience prove divisive.

There are many things of which I should like to write, but there is time now for only two or three.

First, with regard to our cooperative measures in Chile, and in the proposed Theological School in Montevideo. If the Spring's united campaign is a success we shall be in a position to carry our full share in all these projects. The difficulty will be to get the right men with whom to staff the Montevideo institution.

Secondly, you will notice the action that was taken at the Latin American Cooperati Committee with regard to Mr. Howard. Dr. Farmer raised the question whether he could not come ^{under} the Committee and his support be regarded as part of the Methodist Board's contribution. Of course this is just what was proposed some time ago but what was impracticable because you could not secure Mr. Howard. If it is now possible, as Dr. Farmer suggests, that he might come ^{under} the Committee as Dr. Browning has done and become an evangelist for the whole of South America, that would be an arrangement that everyone here would welcome.

In the third place I have wanted to write for some time about some of the political questions and about the "tempest in the teapot" aroused by Mr. Inman's book on intervention in Mexico. I don't pretend to understand all that has gone on behind the scenes but a few things I think are clear. One is that some of the oil people thought that in some way they had secured from the churches the assurance that they would say nothing on the Mexico situation. This came out naively in Miss Laut's testimony before the Fall Commission. I quote as follows from the report:

"I emphasize the word 'helping' because the propagandists have used that word 'intervention' as a football to such an extent that the minute you say it up here you cause trouble down there. So I say 'help.' The thing is such an injustice, because that help was extended to the united churches, and I am the connecting link between those churches and the financial interests, and I also am the means of bringing the Catholics and Protestants together on this question.

"The condition of the churches going to work was that there should be absolutely no mention of intervention or nonintervention and no sectarian proselytizing. The intention was to put in 20 healing clinics in every state in Mexico to take care of the orphans, to bring them up free from the conditions under which they are growing up, and to save them from starvation. I think it is only fair that that should be put on record for the sake of the churches.

"The Chairman. By what organization of ministers or churches was that money paid?

"Senator. It rather scares me to say that the money was paid to me personally; that the only way that I could keep free of any charge that I had handled that money through a personal account, I immediately endorsed it over to the head of the Latin-American Church Bureau.

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"May I give you that name in executive session or shall I do it now? I will give it to you now. Dr. Teator. The witnesses so far know so little of what the churches are actually doing, that they do not know that the big church movement is under way in Mexico now and the members of the movement are in Mexico now working on that.

"Reference has been made to a resolution made by the missionaries. I was in Mexico City in February when the resolution was made. It was stated by the witness, and you realize that if the missionaries had not backed that resolution they have to go. They would have been 33'd out of the country. The story of that resolution was sent out to the New York Post. It was released and appeared two or three days beforehand as New York Post Dispatch - I cannot recall, but you can look it up - in the Mexican press before it was published in the United States."

Now Miss Laut, who is one of the connections of the Oil people got this impression I cannot say, but you can well understand how indignant people like Bishop McConnell and others are at the idea. The second thing that is clear is that whatever their motive, the sure effect of much that the Oil people have done has been to foment bad feeling toward Mexico and to excite the purpose of forcible intervention. I have

read the bulletins issued by the Association for the Protection of American rights in Mexico and I do not see how any unbiased man can read them and draw from them any other inference than that those who were responsible for them were seeking to bring about intervention. A third significant fact has been the amazing subsidence of the whole agitation. There are many who think that Mr. Inman's agitation was one of the most effective things that was done. Others think that the present astonishing change has been due to the arrangement to which the American Oil people have come, following the example of the English Oil people, with Carranza. At any rate it is almost ludicrous to see how the agitation seems to have collapsed. Of course it may be revived again, but just at present it is evident that whatever influences were so enormously active a few weeks ago have suddenly ceased their activity.

I might add a great deal more, but I want to say enough to secure you and other ^{any} friends in Latin America from any hasty judgment with regard to Mr. Inman. I need not say that the Committee has kept entirely clear of political issues. It has left these to be handled by the Federal Council which has issued an admirable statement, a copy of which I enclose. At the same time, the Committee refrained from reproving Mr. Inman in any way and the general impression seems to be that the net effect of his statements, however they might be judged in detail, has been thoroughly wholesome. He is an unselfish devoted soul if ever there was one, who means with all his heart to do just what is right and who has rendered untold service by his devotion and fidelity to the Mission work in Latin America. He may not have done at every point just what you or I would have done, but neither have some other people who have pursued very different courses from his.

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